

A
SPECIMEN
OF
AMENDMENTS
CANDIDLY PROPOSED;

TO THE
COMPILER of a Work, which
he calls, *The CHURCH-HISTORY*
of *ENGLAND*, from the Year
1500, to the Year 1688.

By *CLEROPHILUS ALETHES*. *K*

*Si te nonnulla fefellit fimilitudo ſententiæ, [Hiftoriæ]
non eſt mendacium, error humanus eſt. Si autem im-
peritis Scripturarum ſanctarum [Hiftoriarum Eccle-
ſiaſticarum] nebulas falſitatis injicere voluiſti, compun-
garis, & confundaris, & corrigaris.*

S. Aug. contra Lit. Petil. cap. 80.

L O N D O N:
Printed in the YEAR MDCCXLI.

SPECIMEN

AMERICAN



COMPILER

OF THE CHURCH HISTORY
OF ENGLAND
1500 TO 1800

BY COLLEGE

OF THE CHURCH HISTORY
OF ENGLAND
1500 TO 1800

- W -

OF THE CHURCH HISTORY
OF ENGLAND
1500 TO 1800



THE P R E F A C E.



MOST of these Remarks were written a considerable while since. The publishing them has been delay'd in Expectation of the Third Volume of the *Compiler*. That not appearing so soon as was imagined, it has been thought proper to Publish these Remarks upon his two First Volumes,

The P R E F A C E.

without staying any longer for his last. Besides other Reasons, this alone is sufficient, that it is high Time to remedy the Harm he has already done.

To avoid the Ostentation, or unnecessary Trouble of filling the Context or Margin with needless Quotations, I shall not cite my Authors, excepting on some particular Occasions. But the Reader may be assured, that great Care has been taken to speak all along, in Facts I have occasion to mention, upon good Authority. *F. More*, *Bartoli* and *Juvenicy*, have been mostly follow'd, where I do not expressly quote other Authorities. Those three stand in the Compiler's List. It will be so easy, by the

Index

The P R E F A C E.

Index of those Authors, to find the Persons and Facts spoken of, that it would be very superfluous to be often quoting Book, Section, and Page. And I am under no Apprehension of appearing to have related any thing material, without good Authority.

Referring to the Authors here mention'd, must needs be to the full as satisfactory, as the Compiler's referring to *Diaries* beyond Sea. For tho' such *Diaries* justly claim, in many respects, a great Credit, yet such Writers as have been named, are also of great Credit. They also had the Perusal of *Diaries*, and other good *Memoirs*, and may much more easily be consulted, than the *Diaries* abroad, or *Manuscripts*, in private Hands.

If

The P R E F A C E.

If I have been mistaken in any thing, I shall most readily correct, or recall it; in the mean while, I am very sure I have not misrepresented any thing knowingly. But if any shall reply to these Remarks, with mere general, tho' *Tragical* Exclamations, or with *Comick* Sneer, and Banter (the common, and most easy Refuges in a bad Cause) I shall scarce throw so much time away as to tell them they have said nothing to the Purpose.

Just as the last Sheet of these Papers was putting in the Press, I heard an uncertain Rumour, that the Compiler's Third Volume began to be publish'd. If it deserves any Notice,

The P R E F A C E.

tice, I shall take another Occasion to
Remark upon it, without any farther
Delay of publishing this present
Specimen.



T H E

10 FE 60



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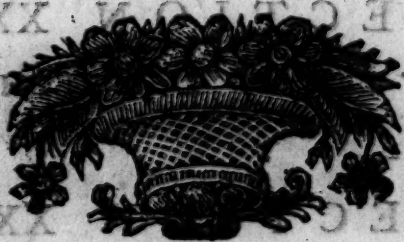
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By this frank Beginning, you will easily perceive that I have no Design to quarrel upon your Performance. But I can not

creely assure you, also far from my Thoughts, to do you any Injustice in the

**SPECIMEN
OF
AMENDMENTS**
Candidly Proposed, &c.

SECTION I.
*The Introduction, Reason, and Design
of these REMARKS.*



YOU know, Sir, who it was that under the Name of *Anthony Harmer*, publish'd a *Specimen of Errors in Burnet's Church-History* of the pretended Reformation. Perhaps from the Likeness of the Title prefix'd to these Papers, you will
B
imagine

2. *A Specimen of Amendments*

Imagine I would imply, that you deserve no more to be regarded as a fair Historian, than *Burnet*. And truly such will most certainly be your Character in that respect (tho' you are very different from him in other things) unless you make proper Amendments to your Work.

By this frank Beginning, you will easily perceive I have no Design to flatter you upon your Performance. But I can sincerely assure you, it is also far from my Thoughts, to do you any Injustice in the following Remarks. And you know me so well by the Name of CLEROPHILUS ALETHES, that you cannot apprehend I have taken it, to have the securer Opportunity of abusing you under the Cloak of a fictitious Name. Instead of the least Design of any Wrong to you, or to any others, my Intent is chiefly to put you in a way of doing to a considerable Body of Religious Men, that Justice, which you have not done in your Work, as it now stands.

You know too, no doubt, that *William de St. Amour*, and *Odo of Doway*, with some others, laid their Heads together to compile a Book against the Religious of *St. Dominick* and *St. Francis*; and what sort of a Book it was in general. But perhaps you are not particularly acquainted with what

Pope

Pope *Alexander* the Fourth says of it, in the *Bull* he publish'd on that Occasion. He there calls that Book pernicious, detestable, execrable, full of Deceits, Detractions, Falsities, and Lies against those, who by their ardent Zeal, did great good in the Church, &c. As such it was, by that great and holy Pope, condemn'd to be Burnt. And accordingly it was, both at *Rome*, and at *Paris*. The chief Author of it was deprived of all his Benefices, and *St. Lewis* King of *France* banish'd him out of all his Dominions.

This is not mention'd to imply an odious Comparison between you, and those stigmatized Authors. But their Fate may well make you reflect, that, without running into so great Excesses as theirs, there are other Ways of very grievously injuring Religious Orders, which may call for a great Atonement.

It has been, Sir, very generally supposed, that you was the Author of certain Pamphlets printed particularly in the Year 1715, which were very injurious to the *JESUITS*. I could heartily wish you Innocent in the Case; since certainly nothing can justify such Writings, or excuse the Author from the Obligation of making publick Satisfaction to the injured Persons. For tho' it

4 *A Specimen of Amendments*

was very visible that those Pamphlets were written in such a Strain of an evil Spirit, that they could do little harm among good and judicious Readers, yet the Impression they might make on weak and ill-disposed Persons, the Scandal, which such Spleen and Falsities could not but give to others, must needs leave a heavy Charge upon the Authors in the other World, if they do not endeavour to satisfy for them in this.

When those Pamphlets appear'd, some were pleas'd to desire I would answer them. One of the Reasons which made me wave the Proposal, was the Hopes I had that the Author would soon Repent, and by his own Retractation, make any other Answer needless. I am very sorry that I have been hitherto disappointed in that Expectation. However, I have had the Pleasure to find I was right in thinking that all moderate Judges would highly condemn the Author, and that the Pamphlets themselves would, in a short time, sink into *Contempt* and *Oblivion*.

The like Reasons would make me wave writing any Remarks upon your present Work, if it was not to be fear'd, that Misrepresentations and injurious Hints, inserted into so large a Work, and under the specious Title of a *Church-History*, might be

more

more lasting. Especially being written with less Appearance of a virulent Spirit, than those Pamphlets. Tho' at the bottom, less violent Writings may prove most pernicious by infusing an Infection, that is not so easily guarded against by many. Thus, even short, passing, sly *Innuendo's* do more harm than violent Writings, and open Revelings. In this Sense I would take the Words of *Synefius* (Epist. 44.) *Nulli equè mores Deo execrabiles sunt, ac famigeratores, qui ex obscuro vulnus infligunt.* For, where he says none are more execrable to God than such as wound their Neighbours Fame in the Dark, *ex obscuro*, he may well mean, not only those who do it in Corners, or by obscure Facts, but those also who defame by dark and sly Hints. The Malice in these is often no less than in the most open and violent Injuries; tho' the Authors have not the Confidence to let it stand glaring out in open Colours. I shall tell you by and by, why it may be hoped this is not your Case in many of your strange Expressions. But be you ever so Innocent in them, they must be guarded against by proper Animadversions upon them, lest they misguide uncautious Readers, tho' the Expressions were more the Effect of Inconsideration, than of Malice in the Writer.

It is moreover to be observed, that *Omissions* (especially in some Histories) may be no less injurious, than *Misrepresentations*, and such Hints or Turns of Expression as have been now mention'd; and therefore are to be equally taken Notice of, and guarded against, and will equally call for your Amendments. With regard to both kinds of Defects, I can assure you that if any JESUIT had run into the like Ways of injuring the *Clergy*, the Superiors of the SOCIETY would oblige him to make a publick Satisfaction, to explain any of his Expressions that were offensively dubious, or seem'd to carry an Insinuation of Reproach; and to atone for his unfair Omissions.

Give me leave, Sir, to mention an Instance which occurs to me here, with regard to *Omissions*, in an Edition of the Works of the Seraphical St. Teresa, of whom the Society will ever justly say,

----- *Quæ maxima semper*
Dicetur nobis, & erit quoque maxima semper.

When certain Persons (God knows by what Spirit) had in that Edition omitted some Places, wherein that Blessed Saint speaks with great Commendation of the SOCIETY of JESUS, the Carmelites publish'd

publish'd a Declaration of their Concern at so strange a Proceeding, and an Authentick Testimony in their general Chapter, May 16, 1650, that all the said Passages, were in the Saint's original Manuscript. How good an Example to be follow'd in such Occasions!

SECTION II.

Amendments are requisite in almost every Page of your Work.

IMPARTIALITY is the great Qualification of a good Historian. The want of this alone is sufficient to sink the largest, and the most elaborate Work, as to other respects, into a deep and lasting Disregard from every judicious Reader. But if, besides this, he is full of numberless other Faults, what can the Author hope for, without a very careful Review, and Amendment? How far this, Sir, is your Case, I will shew you in a general Idea of your History; and the following *Sections* shall point out to you a great Number of particular Instances.

The fair Protestations you had made to others, and to me in particular, of being

Impartial, gave me a great Desire of seeing your Work publish'd. And tho' I found several were very doubtful of your standing to your Word in that respect, yet still I hoped the best. But at length after your first Volume was publish'd, and before I had seen it, a Gentleman of considerable Rank and Credit, gave me a Hint that left but little of those former Hopes. He assured me that a Friend of yours shewing him your first Volume, and commending it highly, told him at the same time, that *in the following Parts, you gave the JESUITS their own.*

Upon this, Notice was sent, as I am very sure, to a Person of proper Authority, desiring he would use his best Endeavours to hinder you from publishing the following Parts, till they had been carefully Re-viled by some impartial Men. I am sorry to find by your Second Volume (for I have not yet seen your Third) that due Regard has not been given to that sincere and friendly Notice. But since it has so happen'd, it is necessary to make some Remarks to stop the ill Effects of your misguided Pen. And I address them to you, as most concern'd to amend, and by you to the Publick, that it may not be led into Mistakes by your Faults.

It

Candidly Proposed, &c.

It is with great Concern that I undertake this *Specimen*. But, since Justice makes it necessary, all that can be done, is to manage it with due Charity. Your unadvised Pen has made it requisite, to touch upon some things, which otherwise I should gladly have pass'd over in Silence. They shall be touch'd however with a tender Hand. And with regard to you, I will endeavour to keep so close to good Manners, that I hope you will find no other Harshness in my Expressions, than that which Men (who are often too easily offended even at soft Terms) are apt to imagine, when told of their Faults, and those Faults are very numerous.

Some Persons have been very profuse in giving vast Commendations of your Work. It would be a great Pity that either you should be elated, or continue in your Mistakes, or others be misled by such Praises. They could not be given but by Men of strong Prejudices, or weak Judgments. However their Commendations make it necessary to give you, and your Readers, a more true Idea of your Work in general, before we come to Particulars. For as a general Notion of your being a fine Author, might be so deeply imbibed, as to make your Faults more easily overlook'd, and

your Misrepresentations pass current with many; so on the contrary, a part of that Harm will be prevented, by general Observations on the Defects that run through your whole Work. I will farther affirm, however it may seem at first to be a sort of *Paradox*, that nothing can give a more plausible Excuse for what you say with regard to the JESUITS, than to shew that you are also very faulty in many other respects.

With regard then to your Work in general, you may be assured, that I congratulate you upon your Industry in collecting many Things, which may be of good Use. And as I have been long pleased with perusing Historical Collections, so I have read yours with great Willingness to approve in them whatever I could. But then you must allow me to say, that reading your Work is like travelling in some Countries, where one meets now and then with a bit of good Road, but the greatest Part of the Journey is through stagnated Waters, or deep Mud, or heavy Clay.

In Effect, Sir, as you have managed Matters, your Work is no more a *History* than a Dictionary, but may be stiled an odd Jumble of Historical Collections, which has run you into a Number of tedious Repetitions.

Repetitions. And what a Load have you given us of pretended Records? Most of them either nothing to the purpose, or very easy to be met with in other Books, and very needlessly copied at large, where a Hint of them would have been sufficient. Then in your *Lives*, how many of them are little or nothing to the purpose of your History? How many of no farther Use than to inform us such Persons lived in one Year and died in another? Was you resolved at any rate to be Voluminous, and to have at least one *Folio* for every ten Years of the thirty, which you tell us, you have been labouring to compile them?

And now, Sir, to explain to you what, (as I said a little above) might look something like a *Paradox*, I do affirm again, that the best Prospect of any Excuse for you in some respects, is from observing, that your Faults are very numerous in other kinds, both in small things (and therefore some such will be taken notice of hereafter) and also in Matters of greater Moment. The ground of hoping there may be some Excuse for you from thence, is this; because, when it appears that you use Words, if they sound well, without a true Notion of their proper Meaning; when you are found to aim at deep Reflections, or at fine Sentences, which

which when they come to be examined, are not true Sense; when, besides want of Method and Order, there is all over your Work a run of Inconsideration, and want of due Reflexion; when, by a wrong Judgment of matters, you have abundance of things that are nothing to your purpose; when your *Records* are many times of no Use, and many of them so clear a Confutation of what you say in the Body of your History, that they might well be intitled *Records confuting your foregoing Accounts*, may it not be said, what Harm can such a Writer do, what Mischief can be apprehended from him?

It is farther to be consider'd, that no judicious Author, while he had very ample matter from great and pious Clergymen, would have been large in speaking of the discolours Men of that Body. But, if any such should be found, as morally speaking there must be some in all great Bodies of Men, a prudent Writer would have cast a veil over them, as much as possible, and have said little or nothing of such unhappy things as time had almost obliterated; certainly at least he would not have *dragged* them again to light. This you, Sir, have done in several *Points*, to which that Sentence of *Tully* may be well applied,

applied, *quidquid horum attigeris, ulcus est*, they are Ulcers, not to be touch'd at all, or very tenderly. Above all, a judicious Writer would have avoided such ways of speaking, as might give any Suspicion of an Inclination either to approve, or revive such Animosities as every good Man must bewail and condemn. You have run into many Faults of this kind. What can be done to excuse your Heart, but to attribute them to your Indiscretion? Nothing but want of Thought can vindicate you from an ill Design in many of your Omissions, and many of your Assertions.

Another general kind of Remark must not be omitted, since it regards a Weakness, that runs through several Parts of your Work. If I was sure that some future Pamphleteer would be so very terribly satyrical as to call me a *St. Omer's Grammarian* for my pains, yet I will venture to instance another Passage out of *Cicero*. In his first Book *de natura Deorum* he brings in *Cotta* saying to *Velleius*, that he makes the strange Power of *Atoms* serve for every thing, *Abuteris ad omnia atomorum regno*. And thus, Sir, one may say to you, *abuteris ad omnia Jesuitarum regno*. At every turn, in the Affairs of *Wilsbich*, of the *Arch-priest*, &c. You, and those whom you would defend, make

I know not what Power of the JESUITS, serve for an Excuse. If some in *Wisbich* are for proper Methods of keeping Regularity, if the Pope orders an *Arch-priest* to be instituted for the Government of the Clergy, you represent the Opposers as crying out, it is by the Power of the JESUITS, it is their Contrivance to rule over the Clergy, it is they who influence, they who govern all. Such a fanciful Rule of Atoms as *Velleius* imagined, is a Whim in Philosophy. And there is no less a Whim in that ungrounded Imagination of Power in the JESUITS. And yet, alas! You do not seem to be sensible that nothing can be more weak (even Childishly weak) than such ungrounded Jealousies. While you strive to excuse some Persons by such Notions, you really expose them. And certainly one may very well wish that no Friend may ever meet with such an Apologist. For what Satyr can equal such an Apology?

I will add here only one or two other Remarks of this general kind, but they are upon Faults that affect a great Part of your Work. It is very observable, that you often dwell more upon Civil, than Ecclesiastical Affairs. These must indeed be sometimes unavoidably touch'd upon in a Church History. But it should be done as little

as may be, and without affecting to play the politick Statesman. The Character of Princes may, and sometimes ought to be drawn in short, by a Church-Historian. But he should not affect to be flourishing largely in a Strain of characterising them more as a Political than an Ecclesiastical Writer. Nor should he draw up their Character in such a way as to be tediously repeating in it, many of the Facts he had been relating just before.

In your Lives of other Persons you often run into such Repetitions. I remember to have told you several Years since, upon your shewing me some Pieces of your Work, that you would be in danger of falling into that Fault, if you join'd the Lives to the History. I therefore took the liberty to tell you, that in my Opinion, the Lives would stand better in a separate Work, by way of a *Biographical Dictionary*. In that Method, the Repetitions would not be so tedious, whereas now they are not tolerable. Especially where you repeat, as you often do, the same things, and very nearly in the same Words, which you had used a little before in your History. As to your short Lives of many, pardon my Plainness in telling you, they are the most dry and insipid Pieces I ever met with. It was *Porter's*
Work

Work you say to collect them. And truly it is little less to read them.

It is still a much greater Fault, that in the Lives, even the most conspicuous, of many holy Persons, you often say very little of their particular pious Practices, which are the most proper Ornaments of such Pieces. If Writers of Saints Lives should leave out most of the Miracles, wherein God appears wonderful in his Saints, and omit duly to express the holy Practices, by which the Saints themselves have been the most shining and instructive Examples, what would happen? Such Writers would be thought by all good Judges, to have failed in the main Point of their proper Business, and their Works would be insipid and void of Unction. The like will happen to Writers of Ecclesiastical Histories, if they are guilty of the like Omissions. Let any one compare your Work with *Bartoli* or *Juveney*, in the same Points which you and they speak of, and the Difference, with regard to what I have been saying, will soon appear. In them, one finds the Elegant and Fine, but at the same time the pious Writers; not content with relating mere dry Facts, they take care to be often particular on the holy Practices, Sentiments and wonderful Actions
of

of such Persons. Such things, as they are the chief Beauties of Church-History, so they are visibly the main Attention of those Authors through their whole Works of that Kind.

I will add no more upon the general Idea of your Work, but only to observe, that if you had left out needless Repetitions, insignificant Lives, and useless Records, all that is material in it, might very well have stood, as far as I can see, in one less Volume than any of your three, and the Reader would have been no loser in any thing worth his Notice.

Particular Instances will be given, in the Sequel of these Papers, of every thing hinted at in this general Character of your Performance.

SECTION III.

Remarks on your Title, Preface, and Catalogue of Authors.

WHOEVER would take Notice of all your Faults, must be at least as Voluminous as you have been. Nothing less than Volumes in *Folio* could suffice. My Design goes no farther than to give you a proper Specimen of Amendments.

A

A different Method from that which I shall take, of commonly following the order of your Pages, might have been more agreeable to other Readers. But none could be more fitted for your Use, in a Review of your Work. This Method will force me to some Repetitions. A necessary Misfortune of following your Steps. But I will follow you as little as possible in your repeating Strains.

To begin with your *Title*: If you will indulge me in the use of the Word *bugely*, which is a favourite one of yours, I must needs say your Title is *bugely Pompous*. But it is far from being equally exact. You there term your Work a *Church-History*. And at most it is only a Parcel of *Memoirs*, wherein you speak of some Articles, and omit many; and in what is properly the Historical Part of your Work, it is very near as much a History of the State, as of the Church; and upon the Whole, that learned Man was right, who said, your Work is *no more a History than it is a Poem*. You call it a *compleat Account*, and it is a very imperfect one, even of most of the Points you speak of. You seem to call it *particularly compleat* with regard to what you term the *Lives* of the most eminent Catholics. And yet you omit several, and of those

those you mention you omit many Particulars that ought to have been related. You call it a *critical* Account of the Works of the Learned; and your critical Remarks are very few, and even these are commonly either wrong, or little to the purpose. Instances of all these, and other things, wherein you are very far from coming up to the Promises of your pompous Title, will be given, as we proceed in the Examination of your Work.

Immediately upon entering on your *Preface*, an unlucky *Omen* presents itself to View. For, *Authors* and *Readers* are plural, and *one* and the *other*, which should correspond to them; are in the singular Number. No Notice would have been taken of this, if you had not been a Sneerer at others under the Name of *Grammarians*; or if you had not enter'd into a conceited Apology for your Language. You give your Reader to understand, that if it had not been for *Rubs* of Names, Dates, and Quotations, he might have expected *fine Periods*. But truly, Sir, most of your judicious Readers would have easily forgiven you, if you had been more sparing in your wrong Attempts at what you call *Entertainments of Style*.

But

But false Reasoning is a worse Fault, than an ungrammatical or an affected Stile. And yet in the second Paragraph of your Preface, you pronounce Reason to be *a sufficient Criterion in all Enquiries whatever*. You might think the Word *Criterion* sounds well. But have you rightly weigh'd the Meaning? Whether you take it for the *Faculty*, or the *Rule* to judge by, Reason is not a *sufficient Criterion in all Enquiries*. You ought to have remember'd, that *Faith* must often determine our Judgment, where Reason alone would be an insufficient Guide. You ought to have been the more upon your Guard in this Point, as we live in Times wherein Reason is often pretended to be so sufficient, as to make *Faith* needless; and purposely to exclude it. And when you presently add, that Education is design'd *to cultivate and improve our Ignorance*, you should have consider'd the Force of the Terms. For to *improve Ignorance*, in Propriety of Words, is to make it greater. Here then, as very often, while you affect to use fine Words, you seem to forget the Sense.

I will not enquire what you mean by immediately adding, *there are some common Notions of Truth grafted by Nature*, or whether you mean *innate Ideas*, or have examined

examined whether there are properly any such *Ideas*. If there are, it is certain they cannot be *put in Confusion*. They may, by improper Education, fail of being carried on in a right Progress to Knowledge, but the Notions themselves, *grafted by Nature*, cannot be put in Confusion. Their Light is too clear, their Strength too great, to be clouded or disorder'd.

You will be apt to say, that such Remarks are mere Criticisms, not to be heeded. This Reply might in some Measure be allow'd, if you did not very frequently fall into such Faults. But where a Writer, like you, often uses a turn of Expression that might impose on common Understandings, it is fitting Readers should be warn'd, lest they be drawn into a wrong Esteem of the Writer, by his pompous Expressions, which, when examined, are either False or Empty. It is particularly fitting you should have some Hints to examine many of your Expressions now at least, since you seem to have consider'd them so little before. You may be fully assured that great Numbers of such Defects, are to be found all over your Work. This may well be expected from observing, as every judicious Reader easily may, that few Lines of your Preface are free from them.

Thus

Thus even in the very next Lines you say: "Religion is an Enemy to Partiality: And they that make it the only Test of Historical Facts, may be said to labour under invincible Prejudices in Favour of themselves." Not to examine other Defects of these Lines, it may be presumed that saying *Religion is an Enemy to Partiality*, and immediately adding the Word *And*, this same *and* means a Connection, and such a Connection as implies a Consequence. And the Consequence must be, that because Religion is an Enemy to Partiality, therefore those who are influenced by Religion in judging of History, are under invincible Prejudices. A strange Consequence! But often in your seeming fine Sayings, *Logick* is quite lost.

Truth of History is no less often lost by your failing to observe the Rule you give in the same Page, that in *Party-disputes* we are to *weigh the Bag, as well as the Goods that are exposed to Sale*. It is to be supposed you mean by this odd Expression (for your Meaning is often left to be guess'd at) that we must consider the Author, as well as the things he relates. Had you done so, your Work would not have been so strangely tinged by the violent Writers you often follow. And while Readers have

great

great Reason to think you the Author of the *Secret Policy*, &c. They will have abundant Reason to be very cautious of minding your Accounts.

And now, Sir, drawing nearer to my chief Design in these Papers, I shall proceed (omitting several Remarks that might be made) to the *ninth* Page of your Preface. There you say, *the bare Reporting of our Fore-fathers Contentions, does not prove any Inclination to quarrel upon the same Subject.* This is only true where the Relation is fair, and impartial. Where it is otherwise (as yours will appear to be) it gives great Suspicion of an unsound Writer. Especially in one that has grievously fail'd in that kind before. You speak in the next Page, of your being true in your Relations of these Matters, to *Authentick Records*, and then add, *so let every one taste of the Fruit of their Managment.* Agreed on: Provided it be their own Managment, and not yours.

What may be expected from you in this kind, may be previously judged, from the Excuse you lay in soon after for your *Omissions*. Many great Omissions might be shew'd in your Work, of *Benedictins*, *Carthusians*, *Fryars*, and other *Regulars*. But as my Engagement here is on account
of

of the JESUITS, I shall generally leave your Defects, that regard other Regulars, to be observed by their respective Bodies, and confine myself to those, whom you seem to have had mostly in your Eye, and of whom consequently your Omissions are particularly inexcusable. I was one of those, who told you, *in a Friendly manner*, of many material Passages and Persons left out, which had a *Right to be remember'd*. You would excuse yourself here by saying; *it is not in my Power to pleasure Persons of so vast an Expectation*. But certainly it was no vast Expectation, to hope you would do what you might very easily have done from *Bar-toli, Southwell, Juveny, and others*, that stand in your *List of Authors*. Had you used them fairly, and to compleat your Accounts, you might easily have satisfied the Expectation of those you seem chiefly to hint at, and have passed for a more tolerable Historian. You add, that your Omissions were for want of Intelligence, and your want of Intelligence is *entirely owing to their Prudence in refusing it*. But whose Prudence refused you the Use of publick Authors? Such weak Excuses seem little better than conscious Preparatives to large Scenes of Partiality. Yet (for so you go on) *I flatter myself, that I have done them Justice*

Justice in many Particulars, to which they themselves were Strangers. Such Hints, and your mentioning your *thirty* Years Labour in compiling, is to make your Readers expect abundance of new Informations. Yet Persons of moderate Curiosity and Reading, can without flattering themselves, assure you there are very few things of Moment in your Work, which they did not know before. For as to your telling of several, that they were *Doctors of Divinity*, or *Deans of Chapters* in such a Year, and died so many Years after (which is in a manner all you say of many) you must excuse them if they think that you have thus (notwithstanding your *thirty* Years Labour) added very little to their Knowledge.

From these Remarks, it is presumed, you will easily see that many others might be made upon your Preface. I will therefore proceed to suggest some to you upon your *List* of Authors. It is no less pompous than your Title-Page and your Preface. But you must allow me to say, that several of your Authors are very bad, and several of the best seem to stand in your *List* only for Shew, and prove either that you have not Read them, or not made a proper Use of them. You will perhaps think this a hard Censure. But, I maintain, it is the
C kindest

kindest thing that can be said in the Case. For if you have really read *Bartoli* and such others of the SOCIETY, it must be granted that several of your Relations, and of your Omissions, cannot be excused. Nor is it easy to imagine you could have fail'd in giving a much better account of several Matters, if you had duly perus'd Bishop *Bossuet's* History of *Variations*, or Mr. *Woodhead's* Discourses on the pretended Reformation. And as to such Writers as *Watson* and *Bagshaw*, it is to be hoped they stand in your List only to make up a Number, since even in the Beginning of your *Secret Policy*, you seem to own they are too violent to be used by an Historian that expects any Regard.

Let these Hints upon your Authors suffice. Only let me add (that I may not hereafter need to speak of *Dupin*) that one cannot but wonder you should mention him in other Places with Commendation, and without cautioning your Reader against so bad a Writer. Are you ignorant that the Learned think him to be a superficial Author? Did you not know that he is scarce less infamous for his own Writings, than for his approving the bad Works of others? Must you be now inform'd, that *Clement the XI.* says, he is a *Man of very bad Doctrine,*

Doctrine, and guilty of frequent Insolencies against the See Apostolick? Such things may give him a considerable Name among some Protestants, but will leave him a very bad one among Catholics.

SECTION IV.

Your present Work compared with your former Pamphlets.

NEVER did I read your Pamphlets under the Title of *The Secret Policy of the English SOCIETY of JESUS*; since the Year of their being Publish'd, till now lately, while I was writing the foregoing Remarks. The first reading of them, convinced me they would not deserve a second, unless some particular Occasion should engage me in it. Such an Occasion is the present one of remarking on your History.

Having said above, that you was generally supposed to be the Author of those Letters, I must now add, upon comparing them with your present History, that it is hard for any one to Doubt of both Works being from the same Pen. In both there is the same Turn of Language, the same Air of

28 *A Specimen of Amendments*

Stile, even the same affected Use of your remarkable Words, such as *Hugely*, *Æconomy*, *Documenting*, *Heterogeneous Education*, &c. The same Pompousness of Title, even to the Formality of dividing both Works into *Eight* Parts. There is moreover, the same Affectation of things pronounced in the Air of Sentences, or of deep Reflections, which are not Sense, when they come to be examined; the same Humour of defending uneasy Persons, who, upon due Enquiry into their Complaints, were condemn'd by their Superiors; the same Prejudice against the *JESUITS*; the same Injustice to the *Clergy*, while you speak of the Cause of some few among them, as if it was the Cause of the *Clergy* in general, tho' the most and best of that worthy Body condemn'd the Persons you defend. In a Word, the Difference in such Points is only that your *Secret Policy* (for till you disown those Letters, I must call them yours) shews more openly a wrong Spirit, which in your History appears something less violent, tho' scarce less injurious in the main. Or if in this Work you was not moved by any such Spirit, it must be own'd your want of Consideration has been very strange in giving such a turn to Matters, as could not be given by an impartial, considerate Man.

We

We fhall therefore find by the Event, that both thofe Pamphlets, and your prefent Work, will have much the fame Fate. Never did I meet with any Clergymen that dared openly patronize thofe Letters. Several have I heard condemn them highly, and even with Detestation. Nor can I think any of them will offer to excufe your Hiftory, as to the chief Points, at leaft, which I lay before you in thefe Papers. Rather they will condemn your Injuftice, or your great want of Reflexion. And if after all, you are not the Author of thofe Letters, the World will wonder more than ever, why you do not plainly difown them, and be aftonifh'd to fee you refemble them fo much in your prefent Work.

The Author of the *Modest Defence*, againft your scandalous Pamphlet intitl'd *the Hiftory of Doway College* (for that vile Piece is alfo generally thought to be yours) obferves that you are, in that pretended Hiftory, always on the Side of the Factious. You are no lefs on their Side in your *Secret Policy*; and even very much fo in your prefent Hiftory. In this, as in thofe Pamphlets, it is plain you fet up for a Friend of the Clergy, and as if you would pafs for their Shield and Buckler. But it is no lefs plain, that an Enemy could not

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have

have taken a surer way of injuring them. For what would an Enemy do worse, than to call the Scandalous and Refractory Men of that Body, by the Name of the Body in general? And yet where the Scandalous Behaviour of some in *Wisbich*, was opposed by the JESUITS, your Cry is, they opposed the *Clergy*. When some refused the Authority of the *Arch-priest* placed over them by the Pope, you represent the Matter as if it was the *Clergy* again that refused it. But the *Clergy* in general are too sensible, and too worthy a Body, to take you for a Friend on such Accounts. They will even detest your Injustice, or pity your want of Judgment, and be apt to say, as F. Garnet did long since, *Quanta injuria est ut hæc portenta Clero Anglicano affigantur?* What an Injury is it to have such monstrous Things laid to the Charge of the *English Clergy*?

A moderate degree of Reasoning might have easily caution'd you against what is here objected. But your flourishing Pen seldom stays for Closeness of Reasoning. Give me leave to tell you in this Regard, what happen'd to me some Years since. A worthy Gentleman put into my Hands a Pamphlet, intitled *a Catholick System of Allegiance*. After Perusal, he was pleased
to

to ask my Opinion of it. I told him, that all I could find the Author proved, was, that most certainly he was a very *Illogical*, and *Untheological* Writer, and far from a close Reasoner, tho' he seemed to give himself out for a notable Man in the way of Argument. This I could not then say with any personal Reflexion upon you. For I did not then know that you was thought to be the Author of that wretched Piece. Much less did I then know that the *Monita Secreta* were from your Hand. I shall be truly glad to find there has been a Mistake in the Case, and that you are not guilty of such Works. In the mean while, it was proper to mention them here, because it will make all judicious Readers be more cautious in crediting your present History, while they have reason to think you could write, or publish such horrid Pieces as those I have been mentioning. Towards the Beginning of your Letters to the *English Provincial*, you speak of some People perhaps reckoned in a pretty good Form amongst the intelligent Part of Mankind, who are very unwilling to write themselves out of Credit. It seems you are not of this unwilling Number. For you have been writing yourself out of Credit with all intelligent Persons; and it may be safely

affirm'd you will never gain Credit with them, till you retract your other Works, and make great Amendments to your present. As to a certain *Fatality* of Birth, which you speak of in those Letters, I know no more what you mean, nor can I any more make Sense of it, than of what you there say of a certain Affair, that you *cannot divine what would be the Issue, tho' you was not ignorant what was like to be the Event of it.*

Some may be apt to say in your favour, that indeed the Pamphlets mentioned are horrid; that as such they will ever be detested by all good Men; that the Author of them will be ever accounted a second *Watson*; that therefore it cannot be sufficiently wonder'd at, that you have not openly and plainly disown'd or retracted them: Yet still they will add; may it not be thought that you have in some Measure retracted equivalently a great Part of those Pamphlets, by what you say in several Places of your Church-History? For in this you give such a Character of the *JESUITS*, whom you had so violently aspersed before, as clearly is inconsistent with those former Aspersions. Is not this equivalently a Retraction, and sufficient?

To such Friends of yours, or to yourself, if so you should endeavour to appease
your

your Conscience, it must be answer'd, That Inconsistence and Retractation are very different things. They are so far from being equivalent, that inconsistent Calumnies often enhance the Malice of the Writer. You are moreover to reflect, that many have read your Pamphlets, and been prejudiced by them, who will never go through your tedious History. Again, this History tho' it often contradicts, yet it often chimes in with those other Pieces. And if contradictory Accounts were to be thought a sufficient Retractation of Calumnies, your Pamphlets retract themselves. For they are self-contradictory. And so is your Church-History too. In those, as well as in this, you own the Persons, whom you calumniate, to be Men of Virtue and moral Worth, you declare you will not asperse them in those moral Respects; yet at the same time, you charge them with such a Conduct as every one must see is absolutely inconsistent with Virtue, Probity, and moral Worth. Can there be a greater self-contradiction? Even *Watson* contradicts himself in the like manner: Yet he did not dare to enter upon *Eternity* without a further Retractation.

If what the *JESUITS* did (and so they did by your Accounts) in a whole Series of

Attempts upon the Rights of the *Clergy*, if continual Injuries done to the *Clergy*, if perverting Funds, and turning them to their own Ends, contrary to the Intent of the Founders, if domineering over, if slandering, if rendering the *Clergy* contemptible, if opposing the divine Institution of the *Hierarchy*, if seducing Catholics in *England*, and *Protectors* and *Popes* at *Rome*, by frequent false Informations, by injurious Characters, by plotting, tricking, deceitful Ways, if these things, I say, are as you represent them, it is impossible the *JESUITS* you thus represent, should be Men of Virtue and Worth. They must have been, not only occasionally, but very habitually, Knaves and Villains. If the Injuries you complain of were slight, and done so harmlessly as not to hinder the *JESUITS* from being Men of great Virtue, why do you complain so heavily? Such Complaints upon slight Matters, and done in such a way as not to be contrary to Virtue and eminent Worth, must either be a meer Farce or something worse.

If here you would pretend, that this way of arguing will equally defend those, who opposed the *JESUITS* in the Points you chiefly insist upon, since they also (you say) have a Right to be thought Men of

of Virtue, the Answer is very easy. In some Cases there may have been such Doubts as leave room for Excuses on both Sides. In others, there could not. Now, Sir, be pleased to observe. *Watson* begg'd pardon, at his Execution, for the Injuries he had done to the SOCIETY. And so did also Mr. *Clark*. Mr. *Copley* took a Journey to *Rome* (see *Bartoli*. l. 6. cap. 16.) purposely to Retract there, before the Protector and Pope *Clement VIII.* the Injuries he had done to the SOCIETY, and in particular to *F. Parsons*. You place *Bagshaw* (*Secret Policy*. p. 14.) with *Watson*, in the Rank of such violent Men against the JESUITS, as ought not to be minded. Some of those, who had opposed *F. Weston* in *Wisbich*, repented and join'd with him. Others who continued to oppose him shew'd by their Apostacy, and other strange Proceedings, how little room there is to excuse them. As to those, who opposed the SOCIETY in the Government of the *Roman College*, several of them by their future Disasters, into which their Disorders cast them, leave no room for excuse; but much room to wonder you should seem willing to be their Patron. Others of them (as Mr. *Hughes*, *Banks*, *Bell*, *Flayd*, &c.) repented of the Injustice they had done

done to the SOCIETY ; and upon full Enquiry into Matters, the Popes have still continued the JESUITS in the Government of that Seminary. These short Instances, which will be made fully clear in the Sequel of these Remarks, plainly shew a great Disparity between the JESUITS, and their Adversaries in general. As to some few Particulars among their Adversaries, whatever tolerable Excuse can be brought for them, I shall be always most willing to embrace it.

I will add here but one Reflection more with regard to your Pamphlets, particularly your *Secret Policy*. Some Men of Prejudice and Levity, may perhaps have been pleased with your flirting Stile. But you must remember, that as few things make a Man have, in the main, a more disagreeable Countenance, than a sneering Look, tho' it may make one smile at first Sight, so nothing makes a Writer more contemptible at the Bottom, than a sneering Stile in serious Matters, however it may surprise a Reader into a Smile at first. Nor is any Method of Writing more easy to Men that will indulge Ill-nature, or more despicable when it comes to be seriously examined.

SECTION

SECTION V.

*Remarks upon your Account of the
BRITISH, SAXON, and NORMAN
Periods, and other Articles of your
first Book.*

YOU begin it with telling us, very solemnly, that *both Historians and Moralists* (to whom you might have added all the World besides) observe, that *seldom* any considerable Alteration happens without some previous Dispositions. This is full as trivial, as it is true. And perhaps, as trite as the Observation is, it may well be thought a great Novelty to find you making it an Introduction to an Account of our Church-Affairs, even from the earliest Times of our Christianity. Yet so it is, you say, because *they might probably be a kind of Introduction to that surprising Revolution of Henry the Eighth*. Not to observe, that the more probable it is that they were such an Introduction, the less surprising that Revolution would be, you might (upon the Reason you mention) have carried us up to *Adam*.

But, let it be granted, tho' upon a better Reason than what you here mention, that
it

it might be proper to give an account of the Times you speak of, yet why, Sir, do you presently say, that *some are pleased to conjecture*, that St. Peter came into Great-Britain? It stands upon too good Authority to be called a *Conjecture at Pleasure*. You add, that some make St. Peter, others St. Paul, others St. Joseph of Arimathea, the first that founded Christianity here; and that all these Opinions *may be maintain'd without any Inconsistency*. Is there no Inconsistency to maintain that one of them was the first, tho' another, that came after, was the first? You often thus overlook the proper Sense of your Expressions.

To proceed to a few other Questions upon your strange Abridgement: Why did you omit to give an account of the Saints *Ursula* and *Winefred*? When you come to speak of some other Persons (as *Margaret* Queen of Scotland, whom so you Name, without the Title of *Saint*) you say it would be an *unpardonable Omission*, not to take Notice of them. How will it be pardonable to have omitted those two Saints that are so eminent in our Church? I believe you are the first, and will be the last, that will be guilty of such an Omission.

Why do you seem so willing to deny (page 11.) that St. *Austin* and his Companions

panions sent by St. Gregory the Great, were *Benedictin Monks*? What could make you insinuate that they were of the *Secular Clergy*? A few Lines before, you was pleased to call the *Heptarchy* by the Name of the *Æconomy of our Ancestors*. This is just as fine as if you should tell us, the Division into *Ridings* is the *present Æconomy of Yorkshire*. But since you are fond of that Word, and often use it, give me leave to ask what was your *Æconomy* in the Case of St. *Austin* and his Companions? There is no appearance at all that they were of the *Secular Clergy*; and there is a constant Tradition that they were *Monks*. You may find in *Alford* (*An. 596. Num. 26.*) Reason to think they were *Benedictins*; particularly as it is well known, when in some other Parts of *England* the Rule of St. *Benedict* was received, whereas no other time is known of its first being received in *Kent*, but at St. *Austin's* bringing it thither. Not to mention the joint Testimony of our four Eminent Antiquaries, *Cotton, Selden, Camden* and *Spelman*.

You come again to this Point (*page 13.*) particularly with regard to St. *Lawrence*, and you quote Mr. *Collier* for your Notion. You ought to have considered that his Argument here, is very trifling. He takes it
from

from the Author, or Authors, of the *Antiquitates Britannicæ*. Thus I speak, because I will not here enquire whether that Work is to be attributed to *Parker*, or *Joscelin*, or both. (By the by, you might have said something of this, since you pretend to give a critical Account of Authors.) But it may seem still more strange, that you, or Mr. *Collier*, should mind such a Work (so full of vile Prejudices against Monasticks) in a Case of that kind, and especially where the Argument insisted upon, is so very insignificant. It is this: That venerable *Bede* says, *Lawrence a Priest, and Peter a Monk*, were sent to *Rome* by *St. Austin*. But how obvious is it to observe, that, since there are other Proofs (see *F. Alford* An. 619. n. 2.) of his being a Monk, those Words only mean, that one of them was in Priests Orders, the other not? *St. Lawrence* then being thus specified by his Priestly Character, no more proves that he was not a Monk, than it is a Proof that *Bede* himself was no Monk, because often called a Priest. Here then, as in many other Places, you seem to take your Materials at random from any Authors, and think it enough if they chime in with your Prejudices. And thus, I own you often make me think of what *Dryden* says of *Shadwell*,
He

*He sagotted his Notions as they fell,
And if they Rhim'd and Rattl'd all was well.*

There are many other Faults in your Abridgment. But hastening to what is nearer to my main Design, I will only observe, that it is in some Things too long, in others too short. Particularly in your Account of the Foundation of Monasteries you scarce give any more than a dry Enumeration of them, omitting generally such Things as ought to be chiefly insisted upon by a Church-Historian; that is, the Virtues and remarkable Examples of the Persons, who founded or inhabited those Holy Places. And will you give me leave to ask, how such Foundations, which are so great a Part of our Church-History in former Ages, were a *probable Introduction* to their being demolish'd by *Henry the Eighth*? There appears little Probability of their ever being such an Introduction, unless you will bring it from this wise Remark, that he could not so impiously have destroy'd them, if the Piety of our Ancestors had never raised them.

The Affair of the *Divorce* has been discussed by so many Writers, and is commonly so well known, that there was not the least Occasion for your being so profuse
upon

upon it. And yet, profuse as you are, it might have been more compleatly clear'd, even from the Authors you quote.

The like may very justly be said of your Article concerning the *Supremacy*. But in particular you must give me leave to wonder how you could think (*page 93.*) that the *Ambiguity* of the Title of the *King's Headship*, left room for a Spiritual Supremacy elsewhere. You say indeed, *as some expounded it*. But you should have said, It was plain their pretended Exposition was inconsistent with the *King's* manifest Demand of that Title. It is farther very wonderful you should say (after your quoting some *Protestant* Writers concerning his Supremacy) that *you will not pretend to determine whether these Divines have mistaken the Case of the King's Supremacy*. What can you mean by such shuffling Expressions? Is it not manifest that he claimed a full Supremacy, as full as ever the Pope did, even in Spiritual Matters?

Your fourth Article, of the Dissolution of Monasteries, might easily have been much improved, even from the Authors you cite. But among other Amendments in this Article, you must be particularly minded to correct your Approbation of *Mr. Collier*, in what he says (as you quote him

him here *page 113.*) that the Popes annexing Tithes to Monasteries, was an *Encroachment*, and *down-right Popery*. Is this your Compliment to the Popes? Or will you adopt it as yours? It is also hoped, you will take Notice how strangely you step out of the road of your History here, to complain of the Popes for granting *Exemptions* to Religious. Can you think it becomes you seldom to speak of Popes without complaining of their Proceedings? Was you resolved thus to imitate *Dupin*? Even he would scarce have said what you do here, that the Catholick Clergy *have Reason to think themselves hardly dwelt with*. By whom? By Popes. And how long? For many Ages. It is hoped again you will be more careful of your Expressions hereafter.

You will perhaps tell me, that in the next Page you speak with great Respect of the Pope, where you say, he thought himself obliged to take Notice of King *Henry's* Behaviour *in the manner that became the Dignity and Office of a Supreme Pastor*. This you say with regard to the Bull of *Paul* the Third. It will therefore be well if you can make this appear consistent with what you said (*page 99.*) of that very Bull. At the same time it will be also requisite you should explain what you mean by saying

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saying (*ibid.*) The King deservedly drew upon him all the Censures the Pope, or even the Church was capable of inflicting upon him. You immediately add, that all Catholicks agree it was in the Pope's Power to deprive him of all the Spiritual Privileges of the Church? Can the Church deprive one of more; even more than all? And when you say, moreover, that the Pope had Power to absolve his Subjects from their Obedience to him, where he required a Compliance in things contrary to Faith, or Morality, your Expression is very faulty. For *absolving* supposes a former Tye. And I presume you do not suppose that the Duty of Subjects obliges them to comply in such Cases.

In your next Article there is a greater want of Accuracy, and just Reasoning. Among the Fifty nine *Erroneous* Propositions, as you speak (*page 121.*) some, if not all, are more than *Erroneous*, if you would speak properly. You add, that some of the Propositions were intermixt with *others that were not of quite so evil an Aspect*. Among the former you name, for Example, these two, *that Ceremonies were Superstitious*, and that *Holy-Days ought to be abolish'd*. Of those which you say were not of quite so evil an Aspect, you name these; *that there was no real Presence of Christ's Body*
in

in the Sacrament, and that praying to Saints was a Superstitious, and Erroneous Practise. Certainly your Theological Notions must be very odd, if you think these two Propositions are not of so evil an Aspect as the two others.

S E C T I O N VI.

Of your LIVES in your Second, and RECORDS in your Third Book.

ACCORDING to the Promise of your pompous Title they should be Lives of Eminent Persons. Such Lives are commonly very agreeable reading. But you have taken a Method that strangely abates the expected Pleasure. *First*, By placing the Lives, as you call them, so near to what you call your History, and by relating them in such a manner as often makes a very disagreeable Repetition. *Secondly*, Because many of them are very dry, and insipid, as I observed before in the general Remarks, by scarce telling any thing, of a great many Persons, but that they Lived, and then Died. *Thirdly*, Many of the Persons have so little Title to be any such Part of your Work, that you might

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might with full as much Reason have given us the Lives of any in those Times, who were remarkable (or indeed scarce remarkable at all) either in *England*, or any Part of Christianity. Besides, you have ranged your Lives in no tolerable Order, either of the *Alphabet*, or the *Dates* of the Persons Births or Deaths.

The many Instances of Amendments I shall be obliged to give you upon the other Lives of your Work, especially in your second Volume, make me confine myself to a few Hints upon the Lives of this in particular, except that of Mr. *Clenock*, where I shall be forced to speak to you more fully.

With Regard then to the Lives you place in *Henry the Eighth's* Reign, it shall suffice me to desire you would, now at least, consider *First*, whether you ought to have cast such an Asperision upon the *Cardinals*, as you do in *Cardinal Wolsey's* Life, Page 145. Many, you say, were of opinion that had he appeared personally in the *Conclave*, he could not have failed of gaining his Point, being provided with proper Baits to lay before the *Cardinals* of every respective Prince and Faction. Reflect how wide these Words cast the Charge. Such a Charge upon a single Person, where
it

it is not supported with unquestionable Proofs, would be highly Criminal. What must it be when it falls upon such a Body, of so high a Dignity in the Church?

Secondly, I am willing to hope with you (in the Life of Bishop Fox, page 184.) that he and some others of the Bishops, were Catholicks in other Respects, tho' Schismaticks, at least, in the Point of Supremacy. But while you seem to Excuse them in other Respects, give me leave to wish you had given some Proof that Bishop Fox, of whom you here speak in Particular, repented of that Crime. Several others certainly did. And sure you would not Excuse one, who died a great Stickler (as you call that Bishop) against the See of Rome, in the Controversies of the Divorce and Supremacy.

Thirdly, In the Life of Colet (page 218.) why do you say, *it may be much question'd* whether he desired such a Reformation as soon after happen'd? You seem indeed inclined to think he did not. But you should have been more Positive. For, even from his Life written by Dr. King, the contrary is very manifest, both in what Colet Practised, and Taught.

Now, with Regard to the third Book, all the same Objections stand against the
Heap

Heap of what you call *Records*, as have been mention'd before in general. As to Particulars, I will only ask, why (page 304.) you would place the vile Supplication of *Fish*? Why did you not let it rest among the Rubbish of *Fox's Monuments*? Why at least did you not join Sir *Thomas More's* Reply to that Supplication? In *Fish's* Life (page 200.) you imply that his Memory is *Infamous* by that Libel. Why then would you place it in your Work without the Antidote? And why did you not at least observe, from the Life of Sir *Thomas More* printed in 1726, these Words (page 324.) *This Supplication was made by one Simon Fish, for which he became Penitent, return'd to the Church again, &c.*

SECTION VII.

Upon your Second and Third Parts, particularly on the Life of Dr. CLE-
NOCK.

HAVING thus pointed out some of the Faults in your First Part, I will now make it appear, you are not less guilty of the like in your Second. In particular, one cannot but wonder how
 you

you could say (page 353.) a great many of the Clergy wanted not Zeal to support the old Religion. Surely you take the Pope's Supremacy to be a Part of the old Religion. And how few alas! were there, who wanted not Zeal in defending that Article! You add with Regard to other Points, *they imagined, perhaps, there might be a Superfluity and Abuse in Ceremonies.* Here I am willing to think you do not include praying to Saints, and such other things as were then prohibited, among Superfluities, Abuses, and mere Ceremonies. And what do you mean by what you there say of the new *Liturgy*? Your Expression is, that *it carried a pretty good Face.* True Catholicks, I am sure, think it ever had a very bad one.

Whatever Opinion therefore any Catholick may be willing to have of your Faith, it must be wish'd you were more careful in your Expressions. You are often very unhappy in them. But, as I observed before, while your Readers find you are far from due Care in expressing yourself upon Points of Religion, it may well be hoped they will not easily let themselves be seduced by your wrong Expressions, concerning Persons or Orders of Religious Men, whom all good Catholicks regard as great Supports of Faith.

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Your

Your Lives also here are full of the like Faults, with those of your first Part. As in reality all your Parts have a great Likeness in Defects. In particular, how came *Luther*, *Melancthon*, *Æcolampadius*, *Bucer*, and *Calvin*, for Example, to have their Lives inserted into your Work, as Pieces belonging properly to our Church-History? For tho' something of them might be said occasionally in it, yet it must be own'd that you have introduced them in a very improper manner. And, by the bye, you must give me leave to say it made me smile to find you remarking that *Melancthon* took that Name from *Greek Words*, which are of the same Import with his true one in the *High Dutch Tongue*. It seems as if you had this Remark by some Accident, rather than by Knowledge in Languages. Otherwise one may think you would have observed that *Æcolampadius*, whose Life you place just before, and *Bucerus* whose Life you give just after *Melancthon's*, had the same Whim of putting their *High Dutch Names* into *Greek*.

But upon this Occasion, what is to be recommended to your serious Thoughts, is, that while you judged there was Reason to speak so particularly of such Hereticks,
you

you have omitted to observe that the SOCIETY of JESUS was raised by Almighty GOD to oppose them. Scarce any Catholick Author, that speaks of the Heresies of those Times, has neglected that Observation. *Bartoli* in his *Inghilterra* tells you (*lib. 2. cap. 1.*) that above a hundred very grave Authors, down to the time of his writing that Work, have made that Remark. And it may be affirm'd that no fewer have made it since. It were to be wish'd that you had been, and it may be wonder'd you are not, one of the Number.

Sanders had given an Example in the Case, which you could not but know, and it is the more strange you would not follow it, since it is so well adapted to the Church-History of *England*. Even *Fuller* (in his *Ch. Hist.* 1. 9. §. 1.) observes, and many other *Protestants* do the like, that the JESUITS came seasonably to support the Church, and quickly obtain'd a great Eminency, as their Adversaries must confess. Something of this Nature might well be expected from you, if you hoped to be thought at least tolerably impartial.

What has been said of your Omission here, naturally minds me to hasten towards that Part of this Volume where you first begin to speak of the JESUITS. Let then the

Hints already given, suffice to shew what Defects your History is full of in other respects (and assuring you again, there are in it vast Numbers of almost every kind) you ought, when first you began to speak of those Religious, to have done it with a better Appearance at least, of common Equity, than you do in the Life of Dr. *Clenock*.

It may well be asked, how you came to place this Life in your first Volume: Especially since the Affair of the *Roman College* being taken from him, and put under the Government of the *JESUITS*, happen'd in the Reign of Queen *Elizabeth*. Was it that you might, even in this Volume, shew what the *JESUITS* were to expect from you in the next, wherein a great Stickler for your Work was pleased to say, *You would give them their own?*

You pretend to take your Account of that Affair from original Letters of Dr. *Allen*, *Lewis*, &c. In point of Method those Letters should therefore have been placed in this Volume. But you have cast them off to the next; and truly they do so plainly confute the Account you here give of that Affair, that it may well be thought you did not dare to place them near it. This will be made very apparent when I come

come to examine them in the Order where you have placed them.

Before I canvass your Account of that Affair in this Volume, I will state it faithfully from *F. Bartoli*, a Man famous for his elegant Pen, great Exactness, and Moderation in relating such Matters in the least offensive manner.

Dr. Clenock was a Man of a very virtuous Life, but, it seems, without perceiving it, he was led away by Partiality to the seven *Welshmen* his Countrymen, who were then in the College; and even in such a manner, as proved very disobliging to the three and thirty *English*, who were in the same Seminary. The natural Effect of this, was a gradual Rise of Dissatisfaction and Disunion. And because the *English* found they could not have a Redress of their Grievances from the Doctor, they had Recourse to the Cardinal *Protector*, by repeated Memorials. The Cardinal, at first, as it is natural and right, 'till Matters are fully clear'd, was for the Doctor, whom he had made their Superior; and the more because the Cardinal was strongly influenced by *Dr. Lewis*, a Man justly in great Esteem, and who was very much for *Dr. Clenock* his Countryman. But the *English* being favour'd with the great Good-

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will of *Bianchetti*, Master *di Camera* of *Gregory XIII*, presented their Reasons by him to His Holiness. Upon this, the Affair was carefully discuss'd. At length, on account of the bad Example it might give, especially in a College newly erected, if the Opposition of Subjects to their immediate Superior should seem to be countenanced, the Cardinal prevailed so far, that the *English* were order'd either to submit to *Dr. Glenock*, or to leave the College.

They immediately resolved to depart. It was at the Beginning of *Lent*, a proper time to have the necessary Expences for their Journey recommended, by the most eminent Preachers, to the Charity of the Faithful. They did it accordingly with great Zeal. The Case, thus known all over the City, made a great Noise; and *Rome* in general spoke in favour of the *English*, while *F. Palma*, and others of the SOCIETY, so moved the Pope, that he called those Seminarists to him, comforted them with the most tender Expressions, which were often interrupted with his paternal Tears. Then, sending them back to the College, he order'd them to write down, each of them a-part, and under Oath, whose Government they thought in the sight of GOD, was best for them. Every one of
the

the three and thirty desired, as they had done before they were on their Oaths, to be under the Fathers of the SOCIETY.

The first who wrote down his Oath deserves to be particularly mention'd in regard to his eminent Merit. It was Mr. *Sherwin*, who about two Years after so highly honour'd the Church by his glorious Death. These were his Words: *I RUDOLPHUS SHERWIN call GOD, the Searcher of Hearts, to witness, that only the Regard to the greater Honour of GOD, and the Good of my Country, induces me to judge, that the Government of this Seminary should be committed to the Fathers of the SOCIETY. And it is what I humbly petition.*

The General of the SOCIETY was unwilling to undertake the Charge. But the Pope (being also earnestly press'd by Bishop *Godwell*, as you call him, tho' others generally call him *Goldwell*, and all the chief of the *English* in Rome) sent him an express Command to undertake it. And the College was accordingly put under the Care of the JESUITS: And not long after there happen'd an unexpected Event, which highly contributed to convince the World, that the *English* Seminarists were actuated with a good Spirit in the main of

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this Affair. For when, by the Advice of *F. Parsons*, the Pope order'd an Oath to be framed, by which the Seminarists were to engage themselves to go upon the Mission in *England*, when sent by their Superiors, what happen'd? Only the seven *Welshmen* refused to take the Oath, and were all dismissed from the College, while every one of the *English* chearfully embraced the Oath, and the first of them again was *Mr. Sherwin*, who did it with remarkable *Emphasis* and *Zeal*.

It pleased God to give such a Blessing to the College under the Conduct of the SOCIETY, as raised an universal Admiration of the Zeal and other Virtues of the Seminarists. One Instance shall here suffice; that in the Space of thirteen Years, no less than three hundred *English*, many of them Persons of considerable Note, who came to *Rome* out of Curiosity or Business, were converted to the Catholick Faith, by the pious Examples and Discourses of those in the Seminary.

How different an Aspect has this Affair, thus related, from your Account?



SECTION

SECTION VIII.

*Remarks upon your Relation of the
ENGLISH College at ROME, being
put under the Care of the JESUITS.*

ALMOST every Line of this Account betrays you to be either a very inconsiderate or a very partial Writer. I will leave you to judge whether I wrong you or not in this Assertion, when you have consider'd the following Remarks.

You place Pope Gregory's turning the Hospital into a College in 1578. But in *Peregrini's Bullarium* (as I am inform'd, for I have it not by me) the Bull for erecting it into a College is dated *Nono Kal. Maij*, 1579. I am further assured, that by the same *Bull*, the Pope committed the modelling of the College to Cardinal *Moroni* the Protector. You are pleas'd to say, the Pope employ'd two eminent Clergymen *Dr. Allen and Dr. Lewis* to model it. Those two great Men did, no doubt, contribute very much towards promoting the Work. But the modelling of it was properly committed to the Protector; nor was it they, but the Protector that employ'd two JESUITS, one as Procurator, the other as Prefect.

For it was to him that the *Bull* says, the Nomination of Masters and Prefects was committed.

The two JESUITS, you say, were *bugely necessary* because they were *Italians*, and well acquainted with the Language and Customs of the Country. Were none but JESUITS acquainted with those? This could not therefore be the Reason why JESUITS were chosen. The Reason (since you must be told it) was the great Opinion the Pope, and other eminent Judges, had of the JESUITS Talents for the Education of Youth. It is therefore an odd Expression of yours, to say, the Government of the College *fell* into the Hands of the JESUITS. That Expression imports rather a Casualty, than either Merit in the JESUITS, or Prudence in the Pope. This would not be taken Notice of, were not you often unhappy in your Expressions, when you speak of POPES and JESUITS.

In your next Words you tell us, that *the JESUITS reaped a double Advantage by the Change.* First, *The Juniors of their Order had a Maintenance, and an Opportunity of improving themselves, by being made Tutors to the Clergy and, quasi, Professors.* These Words, *the Juniors of their Order*, naturally imply Numbers; whereas in Reality there
were

were no more than two. As to your Expression of, *quasi*, Professors, you shall enjoy the Delicacy of it, without being so much as asked what you mean. But if the JESUITS had in that an Opportunity of improving themselves, it was also an Opportunity of Improvement to the Clergy. As to the Maintenance, it is the very same with that of the Students. Where could the Clergy be supplied with such Tutors at an easier Rate? You should also have added, that they are furnish'd by the SOCIETY with eminent Masters, who have neither Salary, nor Maintenance from the Clergy. Certainly they may have Thanks for it.

In the mean while let Dr. Allen tell you his Sentiments of the Masters and Government of the SOCIETY, particularly with Regard to the Seminaries wherein the *English* were educated. He calls them (in his fine *Apology*) *the most celebrated and excellent Teachers and Governors of Youth, that have been either in that present, or several former Ages*: That the Pope in almost all the Colleges founded for different Nations, *for the Government of them, makes use of the Labours of the most celebrated SOCIETY of JESUS, to the eternal Advantage of the Universe*: That of the Masters of the *Roman Seminary, he dares boldly say, they are*
the

the most chosen, and most erudite amongst Men of the whole Christian World, whether we consider Virtue, or Learning, or the Government and Education of Youth.

These Commendations are prehaps as much as you will be able well to digest at one time; and since you will give me other Occasions to mention still more hereafter, I will only say at present, that such Writers as you do this good at least to the JESUITS, that you not only give them, and their Friends, an Opportunity, but even make it necessary, to revive such high Commendations of the SOCIETY, as might otherwise seem invidious for them to repeat.

You, Sir, have also given a great Commendation of them (whether designedly or not, you can best tell) when presently after you add, that another Advantage the JESUITS reap'd by having the Care of that College, was, that *it became a kind of Nursery to their Order. For very often those, that were designed for the Clergy, before they had compleated their Studies, were inrolled among the JESUITS.* This, Sir, however you may mean it, is a great Proof of the JESUITS commendable Character in the Government of the College. For an improper Conduct and Behaviour would

would not have been an Inducement for pious young Men to embrace the same State of Life. Such in Effect was their Conduct, that not only several, before they had compleated their Studies, but others also enter'd into their SOCIETY, influenced by a lasting Impression they had received from their pious Education.

Perhaps you will tell me, that *Alexander the Seventh* saw the Inconvenience, and put a stop to it, by forbidding those, who were educated there, to enter into Religious Orders, without a special Leave. The Answer is very obvious. Whatever Inconvenience he found in having them left at full Liberty to enter into Religious Orders, he found none in leaving them to the Education of the SOCIETY. He, and all his Successors have continued the JESUITS in the Government of the College. There is good Reason to have the Body of the *English* Secular Clergy kept up well furnish'd with able Men. While many of those enter'd into Religious Orders, the Clergy might be too much thinned. This was a good ground for the Prohibition made by the Pope. But it is at the same time a standing Proof of the pious Education under the SOCIETY, which inclined many to a Religious Life.

What

What follows has a very ill Aspect. Consider your Words, and see what good Meaning you can give them. I dare say the generality of Readers will not be able to find any such in them as they now stand. *But what was chiefly regarded, as an Advantage to their Society, was to be Masters and Managers of the Revenues belonging to the College.* This looks very much like a Hint, at least, that the Revenues were turn'd to the Advantage of the SOCIETY by a wrong Application. The best that can be said of you, in such Occasions, is, that you have the sad Misfortune to be often very deficient in weighing the proper Import of your Words; and we hope, that such Expressions are not so much from a bad Design, as for want of Consideration. However lest your Readers should be lead away by your Inconsiderateness here, they must be desired to remember, that the JESUITS, by the *Bull* for instituting that College, were to give twice a Year an Account of the Management of the Revenues to the Protector, or to those, he should please to depute for that Purpose. That Account may still be taken by the Congregation called *de propaganda*, or its Deputies. Special Persons have been also appointed, from time to time, to inspect the whole Conduct of the College.

And

And every three Years the Accounts are particularly examined and sign'd. Under such Inspections (to mention no others) what private Advantage will you suppose the JESUITS can make of the Revenues?

You go on as if doom'd, in a manner, to be wrong in every thing you say of this Affair, and tell your Readers the two *Italian* JESUITS were, as you express it, for overthrowing the original Intent of the Founders of that House. you may find in *Matthew of Westminster*, that King *Ina* design'd it for a College. Reducing it to a College again was not therefore contrary to, but conformable to the original Intent. And if you will call it an *overtbrowing*, and design a Complaint or an Aspersion, remember where it must fall. It was the Pope that did it. The *Bull* for erecting the College expressly forbids all Opposition to it. Will you still say, *several of the ancient Clergy remonstrated against it*? Unhappy Writer! When will you learn to spare the JESUITS, where even you cannot reach them without making Popes so great Sharers in your Attacks?

Omitting several other Remarks on your Account of this Affair, I must not forbear taking particular Notice of your Conclusion. *There have, you say, ever-*
since

since been frequent Remonstrances against this Heterogeneous Education of the Clergy. Be pleased, Sir, to remember, that, in a manner, all the Colleges in *Rome* for other Nations are under the Education of the JESUITS. Must this Education be *Heterogeneous* with regard to the *English* only? Or would you condemn the Popes (for here again you cannot reach the JESUITS without blaming them) for appointing, approving, and continuing such a Method of Education? If the Education is such; as your Words represent it, so very wrong, so full of Mischief by its own Heterogeneous Nature, little must have been the Prudence, or great and supine the Neglect of many Popes, in not altering it, after frequent Remonstrances against it. But the Truth of the Matter is, that the more frequent the Remonstrances have been, the more numerous are the Proofs of the JESUITS good Conduct, since, notwithstanding so many Attempts, they have been so long continued in the Charge by so many Popes. If you will, according to the usual *Cant* of the *Enemies* of the SOCIETY, attribute their Continuance, not to Merit, but to their Craft and artful Power, you will not make any better Compliment either to the Popes, or their Ministers. It will be equivalently
laying,

saying, that such as you are wise enough to discover and see through all those Arts, which the Popes and Cardinals (alas!) are too weak to discover.

To make you, if possible, speak, or think better in the Case, be pleased, Sir, to consider also these farther Particulars. The Education of Clergy by Religious Men is so far from being justly called *Heterogeneous* with regard to the *English* in particular, that it is rather less so with regard to them; than to other Nations. For even most of our Protestant Historians observe, that Monasteries were generally the Schools of Piety and Learning even for the Clergy. If in *England*, and other Parts, the Church had thought such an Education highly improper, it would never have thought so often, as it has done, of drawing Religious from their Convents to Bishopricks. To give Instances of this, from one only Order, *Trithemius* says there have been, to his time, above five thousand Bishops of the *Benedictins*. See *E. Platus* in his excellent Work of the *Happiness of a Religious State*, Ch. 29. B. 2. And you would do well, upon many Accounts, to peruse that whole Work with due Care.

As to the SOCIETY, consider that it is their proper *Institute* to form Persons
for

for Catechising, Preaching and Missions. Are not these proper Functions for a good Clergyman? Are not the JESUITS by the Council of *Trent*, and Bulls of several Popes, declared to be of the Clergy? And it is hoped, you will not think worse of them for being *Regular Clergy*. Some indeed, says *Pius the Fourth* in his *Breve* to the Archbishop of *Mayance*, 1564, were very uneasy at his putting the Seminary, he had newly erected, according to the Decree of the Council of *Trent*, under the Care of the SOCIETY. But he expressly says also, that he did it *with the Approbation of all the Cardinals*, and that those, who were uneasy at it, were *blinded with Envy*. Shall I desire you farther to reflect, that *Clement the Eighth* called the Society *Brachium dextrum Ecclesie*? And, as he continued the *English Seminary* under the Care of the Society, which he honour'd with no less a Title than that of *the right Arm of the Church*, shall I ask what Hand you would have the Clergy conducted by, if you dislike their being led by the right Arm of the Church?

It is to be hoped, Sir, that a due Consideration of what has been here alledged will make you correct your Thoughts (or, if you think right) your Expressions at least, in regard of the SOCIETY.

S E C.

SECTION IX.

*Farther Remarks on your Account of
the ROMAN College.*

BEFORE I proceed to examine the Remainder of your Expressions relating to this Point, I cannot omit giving you an Extract of Cardinal *Allen's* Letter on this Subject. He there speaks with that Love and Esteem of the SOCIETY, particularly with regard to their having the Conduct of the *English* Seminary at *Rome*, as will ever be a great Antidote to your way of expressing yourself. Hear what he says to the General of the SOCIETY, and sure you will blush to find how you differ from his Spirit, or from his Language at least, if not from his Sentiments.

He begins with saying; *If my Pen has been long silent, yet neither my own Soul, nor the Hearts of mine, ever cease to our common Lord, for you and your most chosen Flock.* He then adds: *The Obligations we have to your most holy Society have ever been of all others the most ancient, the most acceptable, and most advantageous to us. First at Lovain, then at Doway, and finally at Rome, most*
of

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of us were preserved by your Counsel, Charity, Comfort and Authority. So that next to GOD, and our holy Father Gregory, and his chief Ministers, our Country is chiefly indebted to you. He then adds, that the SOCIETY's taking Care of the *English Seminary at Rome* is a most singular Obligation, and that, *as nothing is more dear to him than the Salvation and holy Education of those Youths*, so he could not but testify the most intimate Joy of his Heart for so great a Benefit.

All this could not satisfy his grateful Soul. He goes on to affirm, " That he had
 " always endeavour'd, as much as possible,
 " that those under his Care should be
 " chiefly educated by no other than your
 " Studies, Institutes and Manners; than
 " which, there is nothing more expedite to
 " Learning, more sincere to Truth, or
 " more adapted to the Zeal of gaining
 " Souls. And they themselves, by I know
 " not what Inclination, but a divine one,
 " as I take it, have most willingly every
 " where frequented your Schools, and
 " imitated your Manners." He then concludes, styling himself *a most sincere Lover* of him and his, and begging earnestly, that the SOCIETY will continue the Care of that Seminary in particular.

How

How well did this Letter deserve a place in your Records? You might easily, and very likely have met with it. See in it, now at least, what was the Spirit of that great and good Man, and of that rising Body of Clergymen, whereof so many sealed their Faith with their Blood. Such will ever be the Spirit of the best of Men. This Spirit of Love and Union, between the Clergy and the Society, is what God seem'd to design should be cemented by the joint Blood, particularly of *Sherwin*, *Campion* and *Briant*. The first a Clergyman, the second a Jesuit, and the third, as I may say, both one and the other. The first again of the *Roman* College, the second of *Doway*, the third of Both? Happy Patterns of Concord, between those Bodies! Unhappy those, who have, or ever will be guilty of making any Breach in so holy an Union!

When therefore you say, that from this Education under the JESUITS has flow'd *an hereditary and often a scandalous Faction among those, who should be united in the same Interest*, I hope you will consider better of your Expression, and amend it. Your Words here naturally imply, that there was such a Faction between the Clergy and the JESUITS. This, spoken *indefinitely*, is very
injurious

injurious to both those Bodies, but certainly very false. Such Factions are what all good Men must detest. Moreover the Expression imports, that the Faction you mention, flows from the nature of the Education, which the Popes have continued so long. Thus you repeat your injurious and highly disrespectful Attacks upon that Supreme Authority. And indeed you would do well to consider, what a strange Idea of you it must give to others, if you think the Spirit of the SOCIETY, which such eminent Persons as I have mention'd, think so commendable, is the Source of such Factions. Besides, while others generally retain a Love and Esteem of the SOCIETY from their Education under it, what Idea must you give of those, who draw from thence such contrary Sentiments? In a Word: the Inconveniency, you here mention, does not flow from the Education, but from the disorderly Passions of those, who are so unfortunate as to draw Evil from Good.

You conclude with saying, *tho' Charity ought to overlook such Considerations, yet the general Rules to good Economy will not permit Persons of different Interests to make up one and the same Body: And many think it Prudence to dry up such Sources of Contest.* A few Questions upon these Words will,

will, I hope, put you in a way of duly considering them now, while Charity inclines one to hope you did not ponder them before. And *First*, Why do you here make those Persons of *different Interests*, who were two Lines before to be united in the *same Interest*? *Secondly*, Since the Persons, you speak of, are in the College, Masters, and Scholars, Subjects and Superiors, and all tend to one and the same End, that is, the good of Souls, what is there in the Rules of good Œconomy, that will not permit them thus to make one and the same Body? *Thirdly*, Upon what grounds do you pronounce, that an Education, so long continued by the Supreme Authority, is what the Rules of good Œconomy *will not permit*? *Fourthly*, What Rules again permit you to imply, that the Supreme Authority is so imprudent as to continue a Source of scandalous Faction and Contest? *Fifthly*, Ought you not to have said, that the pretended Source of Contests would soon be dry'd up, if Subjects would duly submit to their Superiors?

If these Hints will not bring you to express yourself better, it would be in vain to multiply them. But if your Expressions are not merely the Effects of Inconsideration, and your Thoughts are really
such

such as your Words imply, I cannot but apply to you what St. *Austin* says upon another Occasion; Can such Monsters of Thoughts rise in your Heart, and not cover you with Confusion? *Hæcine monstræ cogitationum ascendunt in cor tuum, & non elidunt frontem tuam?* In *Julian: lib. 2.* You have some where an odd Expression, of Mens Minds *impregnated with Ideas*. What must your Mind be impregnated with, if we must judge by your Expressions?

In fine, Sir, to the Considerations already suggested, add this: That very great Numbers of the *English* Clergy, and of its most eminent Men, have been educated under the *JESUITS*; and thousands, even hundreds of thousands of other Nations, have been brought up to the Clergy, and Religious Orders, by the Education of the *SOCIETY*. Then ask yourself, whether such frequent good Effects could be from a wrong Education? If, after all such Considerations, you will continue to speak of it as you have done, the *JESUITS* must bear it with Resignation; they must comfort themselves (and very well they may) to find, that the best of Men speak so differently of them; and all you will leave them to do farther is to forgive you, and pray for your Amendment.

SECTION X.

On your Life of Father THOMAS
DARBYSHIRE.

IT is a very great Blemish to your Work, that you often seem more careful to give an Account of Benefices and Ecclesiastical Preferments, than of Virtues or Supernatural Favours in the Men you speak of. Where you meet with one that was a Canon, or a Dean, down you mark him among your illustrious Men. And tho' you often scarce tell us any more of him, than that he was a Canon or a Dean, yet this you call writing his Life. But what is still worse, where you might have added other things, of much greater Moment, than naming the Benefices they had, you are particular upon these, and are either silent on the Points, which are most to the Purpose of a Church-History, or you mention them very slightly, and in general Terms.

I shall have frequent Occasions to supply your Omissions of this Kind, in your Lives of the JESUITS, whereof the first, and only one you place among the Regulars, in your first Volume, is *F. Thomas Darbyshire*. You are

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careful

careful to tell us, where he was Archdeacon, Canon and Dean. Little also do you say of him, but that he delighted in Catechising of Youth, and that his Facility in the *Latin* Tongue enabled him to do it with great Success. A Church Historian should observe, that Success in such Functions depends far more on a Spirit of Zeal and Communication with God, than a Facility of Language.

How came you therefore not to mention, in short at least, such Particulars as these, which you might so easily have had from *F. More*, and *Juvenicy*? That while *F. Darbyshire* was doubting whether he should enter among the *Caribussians* or the *JESUITS*, an unknown Person suddenly appear'd before him, while the Door of his Room was shut, and said to him, *If you take to the Life of Solitude, it will be indeed a great Means to your own Salvation; but what will become of your Neighbour?* This Voice, join'd to interior Inspirations from God, determin'd him to the Society, in which he saw very great Means of procuring, not only his own, but also his Neighbour's Salvation.

Some few of his first Years in the Society he pass'd in *Germany*, with a great Opinion of Sanctity. Thence call'd into *France*, he was made Master of Novices,
in

in which Employment he was a great Pattern of all Virtues, and particularly remarkable for a singular Gift of Direction of Spirits, amiable in his Temper, wonderfully inclined and fitted to all Acts of Charity, and successful in them. Even before he left *England*, while he was in Prison, God was pleased to encourage him to suffer, and to inflame him with an ardent Desire of Martyrdom, by a wonderful Apparition of Christ bleeding on the Cross. No less remarkable was his Cure by the holy Apostles; and that, while he was praying at *Paris* for the good Success of the Congregation of the Society, then sitting at *Rome*, our *Blessed Lady* revealed to him, that *F. Claudius Aquaviva* would be chosen. Were such Particulars as these to be entirely omitted?





REMARKS

ON THE SECOND VOLUME.

SECTION XI.

*On the Two First Articles of the Second
VOLUME.*



THAT what I shall propose to be amended in your Second Volume, may be more ready to your hand, I will continue to follow your Order, if it can be called an Order, while your ranging of Matters is often very wrong. Having also told you, what Points I chiefly design to touch upon, I will only just mention some few Hints upon other things; and yet enough to shew, as I promised, that you are faulty in almost every thing throughout your Work.

And

A Specimen of Amendments, &c. 77

And here, Sir, *page 1.* you say the Enemies of the old Religion were a *considerable Party*, and, *page 2.* they are *many*; whereas, *page 7.* they are an *inconsiderable Number*. Such things may seem small in some respects; but they have such an Appearance of Inconsistency, and Want of due Attention, that they are carefully avoided by accurate Writers, who would not, at least, omit to correct them upon Notice given.

Much less would an accurate Catholick Divine speak with you, *page 4.* as if styling the Queen *chief Governor*, instead of *Head* of the Church, was a *Qualification* of the Oath of Supremacy. It is manifestly no Qualification of it, and it is evident, she could no more be the one, than the other.

In the next *Page* you say, they were for reducing matters to *the same Form*, they were in under *Edward VI.* and yet you immediately add, they *corrected* the Common-prayer-book. Reducing it to the same Form, and yet altering it, is again very far from Accuracy. You presently after quote *Echard*, saying, the *express Declaration* made against the *Corporal Presence*, in King *Edward's* second Book, *was left out*. Can such an Alteration be said to leave matters in the *same Form*? *Echard* adds,

78 *A Specimen of Amendments*

in your Quotation, that *the Matter* (of Corporal Presence) *was left undetermined, as a Speculative Point, in which People were at their Liberty.* How could a Catholick Divine omit to observe here, that a thing of that nature, and which must very much influence the Practice of the Faithful, was not to be left undetermined as a pure *Speculative Point*?

How again could you say, (*page 6.*) that the Articles of Prayers in an unknown Tongue, and the Authority of a national Church in Ceremonies, *were scarce a matter of Contest?* Sure you would not give them up to the pretended Reformers, as Matters of small moment.

You surprise one again, in the next Page, by calling the Title of Head of the Church, *an ambiguous Title.* If it had any Ambiguity in it at first, the Use and Application of it left it no Ambiguity at all. You expressly say (*page 9.*) that a Claim was laid to an *Independency even in matters of Faith*; and (*page 10.*) of being the *Foundation* both of *spiritual* and temporal Power. And this puts me in mind of recalling you to your fifth Page, to review what you there say of some Protestants interpreting the Title of Governor of the Church to import no more, than a Civil Allegiance.

But

But then, you say, the Query will be, How the Civil-Power or Magistrate can claim Allegiance in its full Extension, without rendering the Spiritual Power insignificant; seeing, that the Execution of the latter depends upon outward Actions.

This seems, in your way of saying it, to be brought as an Argument against the Protestants, who, as you express it, *presume still to maintain a Spiritual Independency, or Headship in their Clergy.* You had quoted Mr. Collier's Words just before, that, *If the Papal Supremacy is restrain'd to Matters purely Spiritual, those, who maintain it, have room enough for their Allegiance.* And in Fact, Allegiance is fully required, and given in Catholick Countries to Sovereigns, while the spiritual Supremacy is no less fully believed. Nor can one choose but wonder, at least, what sort of a Catholick Divine he can be, who makes it a Query, whether, or rather implies, that full Allegiance to Sovereigns is not consistent with the Belief of a spiritual Headship in any, who are not also temporal Sovereigns.

Several other Faults might be observed in these two first Articles of this Volume, but I pass them over to come to the next.

SECTION XII.

COLLEGES *founded abroad.*

SPEAKING (Article 3.) of those, who concurr'd to promote the Colleges of *Doway* and *Rheims*, you make mention of several others, but are strangely silent of the JESUITS Concurrence. You might have known from *Bartoli* (*lib. 1. cap. 10.*) that the Pension given by *Gregory XIII.* was particularly at the Intreaty of Father *Mercurianus* General of the SOCIETY. Did not Gratitude require some Notice should be taken of this? The same Author would have inform'd you, that, when the Gentlemen of *Doway* College were obliged to retire to *Rheims*, they were kindly invited to *Pont à Mousson* by the JESUITS, who promised them all their best Endeavours for their Relief. This again, and several other Tokens of the SOCIETY's Concern for them, might also, in a grateful Return, have been mention'd.

You have seen (Section 9.) the grateful Sentiments of *Dr. Allen* in such regards. Let me here mind you of the like Sentiments of *Dr. Martin* express'd in his Letter to his old Friend *F. Edm. Campian*,
 where

where he expressly tells him, that the Pension of Gregory XIII, was chiefly procured by the General of the SOCIETY, with a most affectionate Concern and Industry. He adds : *We (of the English Clergy) who have hitherto had as great a Reverence for that SOCIETY, as for any, upon account of its most holy Deserts, now obliged to them by a singular Benefit, must love, embrace, and reverence them much above all others.*

Such was the Spirit of those great Men, and such will be that of all good Clergymen, and of all true Lovers of the Clergy. How you came to be silent on such an Occasion, you would do well to consider : And still farther, how you came to speak, as you here do, of the Roman College, and in other Places over and over. For you are full of Repetitions. I will only observe upon this Occasion, that you say (page 15.) *It was at the Instigation of Dr. Allen, but chiefly of Dr. Lewis, Archdeacon of Cambray, that the Pope thought proper to make some Alteration in the Use of the House ; which was, to make it a College for the Education of English Clergymen.* Here you speak of the Change made by the Bull for erecting that House into a College. In Dr. Clenock's Life, you called this Change, an *overthrowing the original*

Intent of the Founders. There you made it a Complaint against the JESUITS; here, it is by a different *Instigation*. Does an impartial Historian thus vary, and so soon? Unless, perhaps, by the Word *Instigation* (as it is commonly used to import no Good) you would join Dr. *Allen* and Dr. *Lewis* in the Accusation of perverting (together with the Pope and the JESUITS) the original Intent of the Founders.

You add, that Dr. *Lewis* had the Liberty of making choice of a President, and pitch'd upon Dr. *Clenock*. But in this Doctor's Life, you told us he was appointed President *by the Pope, or more immediately by the Cardinal Protector*. This is not consistent. But let it pass, as well as your presently calling St. Omer's College a *Grammar-School*. For tho', to judge by your *secret Policy*, it might seem used as a slighting Expression, you give that College a great Commendation soon after, in these Words: *It has always been in great repute, and much esteem'd for well-grounding their Students in Classick Learning, whereby they were fitted for higher Studies in other Colleges*. And I willingly suppose you mean, tho' you have omitted to mention it, that they are also fitted in it with a proper Education of Piety.

A little before you said, that the Colleges of *Valladolid, Sevil,* and *St. Omer's* owe their Rise to the Zeal and Industry of *F. R. Parsons, a Jesuit,* and were all designed for the Education of young Clergymen; the English JESUITS, as yet, not being form'd into a distinct Body. Here a grateful and impartial Writer would have taken so fair an Opportunity of observing, how much the Clergy owes to the Zeal and Industry of the JESUITS, and particularly of *F. Parsons,* without adding, that the *English JESUITS* were not, as yet, form'd into a distinct Body. This looks as if you would have your Readers think it was for that Reason they were so zealous for the Clergy; and this might make some take it for a great Abatement of the JESUITS Zeal for that Body. It might therefore be wish'd, you had express'd your self in a different manner, and plainly have said, that this was in reality a great Proof of their Zeal for the Clergy, since not not having, as yet, any College for the Education of their own People, they first took care of the Clergy. This is the best Turn that can be given to your Words.

Give me leave also to hope, that your saying, the JESUITS were commonly supplied

plied with Novices from those Colleges, has no worfe Meaning, than that such was their pious Conduct, as to inspire several of those under it, with a Desire of embracing their State of Life, while at the same time they furnish'd so many others to the Clergy. Nor do I know in what other Sense *St. Omer's* particularly can be called a College design'd for the Education of young Clergymen.

But as your Words seem to imply, that the College of *St. Omer's* was founded by a wrong Application of what was design'd for the Clergy, I am sorry you force me to remark how unjust such Insinuations must appear to all equitable Persons. What the SOCIETY, and particularly *F. Parsons*, did for the Clergy, makes this Charge not only full of Injustice, but of Ingratitude also. It is farther unaccountable in you, because you cannot well be ignorant of the Letters of the King of *Spain* written in 1593, to Count *Mansfeld* Governor of the *Netherlands*, to *Richardot* President of the Council, and to the Bishop and Magistrates of *St. Omer's*, to promote the Foundation. From which Letters it plainly appears, that there was no Misapplication in the Case, and consequently, that your Insinuation is intirely groundless.

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SECTION XIII.

The WISBICH Affair.

UNLESS you can help me out very much, it will not be possible to give so good a Turn to what you say (Art. 5.) of this Affair. As your Work is full of Repetitions, so here you repeat again such Expressions of the *Roman Seminary* being put under the Care of the SOCIETY, as you ought never to have used. Several of them seem to hang upon your Pen, by a very inveterate Habit, from your former Writings. *Many Arguments, you say, were, and still are made use of, against this Heterogeneous Education of the Clergy.* It has been already observed, that the more Remonstrances have been made against it, the more are the Proofs that the Popes, who continue it, judge otherwise of it. Will you speak out, and rather condemn the POPES, than not condemn the JESUITS?

You add: *As the Clergy are great Sufferers by the Œconomy, so the Conveniences are no less to those, that have them in Subjection.* What do you mean? Is it not the Pope's College? Is not the Government, he has establish'd, his Œconomy? Has he
not

not a right to act as he does? Is he not a proper Judge of what Œconomy to use, since you are so fond of that Word? Can it sound well in you, to say the Clergy are great Sufferers by *his* Œconomy? If your Words have any better Sense or Meaning, pray inform us what it is. For it does not appear what else can be their natural Import. And why do you say, the JESUITS have the Clergy *in Subjection*? The Subjection is no other than what the Pope has appointed. Would you not have them subject to his Orders?

Why do you still add the following Words? *It is no small Advantage to the JESUITS, to have the Management of the Temporals belonging to the Clergy: And, on the contrary, no less Disadvantage to the Clergy, to be documented by Persons of a different Interest in the Controversies of Life.* You shew, in Dr. Allen's Life, a just Resentment at those, who represented his Foundation of Doway College, as a Project to have the fingering of Money, given for more publick Uses. Why do you give any such Insinuation against the JESUITS? Their Management of those Temporals lies close under the Pope's Eye. And they, it seems, look upon the JESUITS with a very different Eye from yours. They think
it

it no Disadvantage for the *English* to be *documented* by those, whom they chuse for the documenting almost all other Nations in the Papal Colleges. And what Disadvantage is it to be taught by such eminent Masters, as those at *Rome* are known to be? Your Phrase of *documenting* has no very kind Look. For I presume that when you said (*page 12.*) Several *English* Protestants were documented at *Geneva*, that documenting Word, however finely you may think it sounds, was not to give a favourable Idea of the *Geneva* Education. Nor do I know what you mean, by making the *JESUITS* and the *Clergy* be of different Interests in the Controversies of Life. *Controversies of Life* may, for any thing I know, be a pretty Phrase, in some Occasions: but here, it wants to be explain'd. The *Clergy* and *JESUITS* are indeed different in some respects; and so are all Men. But their Interest is the same in respect of Education, Piety and Learning.

What follows is still more astonishing. *The Effects of this kind of Education appear'd very visibly*, you say, *in the scandalous Rupture at Wisbich*. These Words, if you pretend to speak properly, must mean, that the scandalous Rupture here spoken of, was the natural Effect of that Education

Education. For, an *accidental Effect*, or an Effect flowing from the Perverseness of some, who had been under that Education, is no Proof against that kind of Education. Bad Effects may thus flow from the best of things. Now, Sir, if you mean, that the Education of Clergy by *JESUITS* produces *naturally* such Effects, tell me what worse could be said by the rankest Malignity? If you meant it for an accidental Effect, by the Perverseness of some, who made so bad an use of a good Education, you are here again very unhappy in your way of expressing yourself. If you really would insinuate, that such scandalous Ruptures are to be attributed to the Education, which is not only by the Appointment and Approbation of Popes, but also continually under their Eye, what must your Eye be? Can you think that such an Education, as produced many of the most eminent of the Clergy, can be justly taxed as the natural Cause of the worst Effects? Can you then avoid reflecting, that such Men wonder from above what could run you into such Prejudices? They knew, they esteem'd, they loved the *SOCIETY*; and therefore, while you judge so differently of it from those blessed Men, *Sherwin, Briant, Cottbaw,*
Cornelius,

Cornelius, &c. what can you expect should be judged of you?

But as I have already done in the Affair of the *Roman* College, so here, before I examine your Account of the *Wisbich* Affair, I will state it fairly, as it is related by *Bartoli* and *Juveny*. It was thus in short. The Catholick Prisoners in *Wisbich-Castle* being allowed a greater Liberty after some Years, than had been granted them before, began to live as in a regular Community, called by a Bell to prefixt Regulations of Prayers, Studies, Meals, and other regular Methods of Life. Thus the Place grew into a very celebrated Fame all over *England*, till an unhappy Division arose.

Three were the chief Authors of it. The first had been sent away from *Rome* for his Misbehaviour, and, contrary to the Pope's express Order, procured to be made a Doctor of Divinity, more by Money than by Learning. Soon after his coming into *England*, he was seized and sent to *Wisbich*. There he was presently for playing the Doctor. An unfortunate Case, of one striking a Priest, happening in the Prison, he gave such a Decision upon it, that *F. Weston* was obliged to oppose it. The Opposition enraged the Doctor, and he flew into excessive Revilings of the holy Man.

Man. The second in the Faction was a Doctor of *Physick*, a Catholick in Profession, but turbulent and scandalous in his Manners. He, who had given the Blow to the Priest, was the third, formerly a Presbyterian Parson, now a Catholick, but little alter'd, especially as to Excesses of Drink and Anger.

To these three, ten more join'd by Degrees. And they ran (tho' not all equally) into such Irregularities, as obliged the other nineteen, for Conscience Sake, and the Honour of Religion, to separate from them. To fix their Regularity, it was thought proper to chuse a Superior. Eighteen of them unanimously agreed in chusing *F. Weston*. His Humility made him absolutely refuse the Place. *F. Garnet*, being earnestly press'd to oblige the holy Man to accept of it, prudently refused to consent, that he should accept either the Authority, or Title, or Place of a Superior, allowing them only to let him be, if they so pleased, their Director in their Studies, and regular Methods, and this too no farther than to give his Advice when desired, without so much as having any distinguish'd Seat in their Meetings. Yet upon this, which had so little of the very Shadow of Superiority, strange calumniating

ating Outcries were made, of *F. Weston's* Ambition, and the monstrous Absurdity of a *Religious* Man being the Superior of the Clergy.

Their Clamours reach'd even to *Rome*. This obliged the eighteen to represent the Truth of the Matter to *Clement VIII*. From their joint Testimony, we have several such Particulars of *F. Weston* (which I shall give you when I come to his Life) and shew him in such a Light as will, I hope, make any one ashamed to join with those, who at first were pleased to asperse him. At length his Patience and Prayers, together with those of his eighteen Companions, wrought the Repentance of four of his Adversaries. Of the other nine, two fled from the Castle; the seven others divided into four different Parties. One became an Instrument of the Bishop of *London* in fomenting Divisions among Priests; another openly apostatized, and became a Parson; the Physician was struck with the Loss of his Speech and of his Wits, the very Day he was putting an end to a malicious Book against *F. Weston*, and died without any Sign of a Christian or Penitent.

Let any compare this Account with yours, and they will easily observe where they are to-

to cast the Blame. And you may be very sure, that no one will think you of equal Credit, in an historical Capacity, with the Authors, from whom I have taken it. But to facilitate still farther your Amendment, I will now add a few Remarks on what you say of it. *First*, you tell your Readers, that *some of the young Missioners, who had been educated under the JESUITS, were persuaded by one F. Weston (one of that SOCIETY, and the only JESUIT in Wisbich Prison) to admit of certain Rules* ----- How could you croud so many Faults into so few Lines? Not only some of the young, but also of the elder Missioners, educated in several Places, admitted of the Rules. Nor was *F. Weston* the only JESUIT in that Prison. There were three others. Nor can it be imagined what Crime you would make it in him, to persuade the Admittance of of such holy Rules; or what Fault in the Education under the JESUITS, that it disposed several to such pious Regularity.

Secondly, “ *Dr. Windham, Mr. Metham, Mr. Bluet, and others of the ancient Missioners, that were Prisoners, apprehending, that this new Scheme would be a means of dividing them into Parties, and prove prejudicial to the Clergy, positively refused to come into it.*”

Now,

Now, Sir, till you give a farther Account of Dr. *Windham*, I own I have nothing to say of him. And of Mr. *Bluet* I am willing to say nothing here, for Reasons you will easily guess. Mr. *Metham* was a JESUIT, and every way inclined to Schemes of such a regular Life. And if by other ancient Missioners you mean such as *Bagshaw*, *Watson*, *Clark* and *Ithel*, you may take them to your Side, and welcome. Certainly you need not be told, how little Credit they can be to it. Nor could the new Scheme be apprehended, in any reason, as a Means of dividing them into other Parties, than of the Lovers of Regularity, from such as were for more Freedom. Nor do you make any Compliment to those, whom you thus represent, as apprehending, that Regularity might be prejudicial to the Clergy.

But *Thirdly*, You tell us; “ To prevent
“ any one’s taking Umbrage, as if the
“ JESUITS sought their Convenience in
“ this Affair, Mr. *Dryland*, a Clergyman
“ of no remarkable Qualifications, was to
“ be Head of the Community. But this
“ *Dryland*, being an entire Creature of the
“ JESUITS, made the old Missioners still
“ more suspicious of a Design.” That Expression, of an *entire Creature*, wants your
Expla-

Explanation. It has a very unfriendly Sound. And you would take it ill, if one should say the suspicious Missioners, you speak of, were entire Creatures of *Bagshaw* and *Watson*. And you must give me leave to add, that by your making them so very jealous and suspicious of Designs in the Case, you again make them a very sorry Compliment. For there is scarce any greater Sign of lamentable Weakness, than such Jealousies of being over-reach'd, where there was not any Reason to suspect it either from Mr. *Dryland*, *F. Weston* or *F. Garnet*. The first you represent as a Man of no extraordinary Qualifications. The less likely Man for a Design. The second, we shall see, was very eminent for his Humility and other Virtues. The third, to say no more of him at present, one, whom no less a Judge than Cardinal *Bellarmino* often called 'a Man of incomparable Sanctity.

And yet you are pleased to add, *I shall not determine*. What is it you are so shy to determine? It is whether, *F. Garnet made use of this Stratagem to bring the Clergy into Subjection to the JESUITS, and to get into the Management of the Collections, that were made all over England for the Prisoners?* Whether this was justly alledged, or not, is what you will not determine. But since
F. Garnet

F. Garnet absolutely refused to have the least Shadow of Superiority over them accepted of, and since it is certain, and will soon appear, that he was a Father indeed, in his Goodness to the Clergy, he might well, both from his own *incomparable Sanctity*, and from Gratitude in others, be free from any grounded Suspicions of that Nature. And it is very wonderful you should be unwilling to determine in the Case.

From these Hints you may easily see what is farther to be amended in your Account of this Affair. And when you conclude it with saying, you have abridged the Account from *Pamphlets and Manuscripts written by those that were upon the Spot*, you must be told, that you have done it almost entirely from the Writings on one Side only; and then must be asked: Is this the Part of a fair Historian? But let us see if you do any better in the next Affair.

SECTION XIV.

The Affair of the Archpriest.

HERE again, as I did on the former Affair, it will be proper to state this fairly, before I come to remark upon your Account of it. And I will

will relate it chiefly from *Bartoli*, and *Juvency*, not only as they are in general very eminent Historians, but also as they wrote directly under the Eyes of the Cardinals and Popes. They may therefore well be thought to have been particularly careful in what they say of an Affair, wherein the Proceedings of Protectors and Popes were particularly concern'd.

Some of the Clergy began to enter into a Project of framing a sort of Government among themselves, under particular Officers of their own chusing, dividing the chief Rulers according to the two Parts of the *South* and the *North* of the Kingdom: And with such an Authority, as to hinder, not only Clergymen, but also any of the Religious, from hearing Confessions, &c. without their Leave; whatever Privileges were granted them by the Pope. No wonder the Pope, upon hearing of such a Design, thought fit to obviate the Inconveniences, that might flow from it. Hence, after mature Deliberation, he made Mr. *Blackwell* be constituted *Archpriest*, by a Letter of the Cardinal Protector. This Method was prudently taken, both because it was fear'd, that sending a Bishop would exasperate the Queen, especially grown now more suspicious in her declining Years; and because

because a Letter from the Cardinal might not be so apt to be rigorously minded by the Civil Government, as a *Bull* or *Breve* from the Pope.

The making of an Archpriest gave great Comfort both to the Clergy and other Catholicks in general. *Bartoli* assures you he had by him a great number of Letters full of Thanks to his Holiness for it, and of their joyful Acceptance of the Archpriest's Authority. But when Mr. *Blackwell's Assistants* were made, according to the Protector's Letters, some of the Clergy finding themselves disappointed in their Expectations of being of the Number, began to question the Authority. Some few others of the Clergy joined with them in questioning it, but yet obeyed it. We shall soon see what were their Pretences. Such however as they were, some first refused to obey, and then appealed from the Archpriest's Authority. *Juveney* says (*lib. 13. n. 32.*) they first consulted the matter with the Queen's Ministers, who ordered Bishop *Bancroft* to help the *Appellants* as much as he could; that he did it so openly as to converse with them in publick, and have some of them in his House; that Mr. *Bluet* privately conferred with the Queen: That she recommended the *Appellants* to several of her *Agents*

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abroad:

abroad: That *Bluet*, *Bagshaw*, *Champney* and *Barnby* were released out of Prison by her Order, to go to *Rome* to prosecute the Appeal, notwithstanding the particular Laws against Appeals to *Rome*: That they carried Letters of Recommendation to the *English* Ambassador at *Paris*.

He adds, that when they came to *Rome*, they were invited by *F. Parsons*, to take their abode in the *Roman* College: That they refused, and never came so much as once to the Church of the College: That while they conversed freely with the *English* Protestants at *Rome*, and with those, who opposed the *Archpriest*, they avoided those, who were for him, particularly the *Jesuits*: That, as soon as they return'd to *Paris*, they gave immediately an account to the *English* Ambassador of what they had done at *Rome*, and by him to *Bancroft*; and went themselves to inform that Bishop of their Transactions, as soon as they came to *London*. * You

* The Misunderstandings between the Seculars and Jesuits still continuing in England, *Bancroft* Bishop of *London* entertain'd some of the former, and furnish'd them with Conspiciencies to write against their Adversaries. This probably was done partly to encourage the honest Side: For, that the Seculars, notwithstanding their Difference in Religion, were Men of loyal Principles, appears by a Paper sign'd by several of them about this Time. *Collier's Ch. Hist. Part 2. p. 664.*

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may even see in *Collier's Dictionary* that *Bancroft* entertain'd them in *London-house*, and furnish'd them with Conveniencies to write against their Adversaries. The same is affirm'd by *Fuller* in his *Ch. Hist.* 1. 9. §. 1. Can any farther Instance be wanting, to shew how far such Mens strange Notions carried them?

To come now to your Account, that I may avoid the Tediouſness of repeating too often *you say this, and you say that*, I will directly quote your Words and subjoin proper Remarks for your Amendment. ----- *No care had been taken by the Catholick Party to provide themselves with Pastors of the Episcopal Character, as the old ones dropped off.* On the contrary, they had desired, and particularly *F. Parsons*, soon after he came to *England*, to have Bishops, as appears in his Letter to *F. Agazzarius*. The Pope indeed judg'd it not proper in the Circumstances of the Times. ----- *Catholicks were become a Flock without a Pastor.* Surely you did not reflect (but alas! it was a great want of Reflection) that the Pope was their Pastor, and a Pastor that watched over the Flock with a most affectionate tender Care, a Pastor infinite, who placed over it such Superiors, and with such a Character as he thought

the most suitable to their Circumstances. Here then again you seem, as you often do, to oppose your Judgment to the Pope's. By your Account, Bishop *Watson* died in the Year 1584. No Bishop was made till 1623. For so many Years then, by your Account again, they were *a Flock without a Pastor*. Consider your Words better, and learn, not to bear so hard on the Proceedings of the Holy See.

Upon your owning, that *F. Parsons* came *willingly* into the Project of having a Bishop, I cannot but add, that he drew up and presented a Memorial of nine Reasons for the constituting two Bishops in *England*. And because the maintaining them, with proper Decency, raised a considerable Difficulty, he obtain'd from *Don Fr. de Sarmiento* a Promise of a fit Allowance for that purpose, as appears, says *F. More*, lib. 4. page 146. from a Letter of *F. Parsons* to Cardinal *Allen*. In which place *F. More* justly remarks, that it is a strange Instance of human Weakness to find, that some of the Clergy, who had been projecting Superiority by their own Agreement, were unhappily led into so great an Error, as to oppose a Superiority appointed by the Pope. He adds, it is particularly strange they should oppose Mr. *Blackwell* as unfit
for

for the Dignity, since he was one among those, whom they themselves had named as proper Persons to be made Bishops. He farther observes, there are still extant, among *F. Garnet's Papers*, in the number of those, whom he thought proper Persons for a Share of Superiority over the Clergy, the Names of some of those, who afterwards complain'd most of being neglected by the *JESUITS*. Can any thing be a clearer Proof of the *SOCIETY's* candid dealing in this Affair?

On the other hand to let you see, besides what has been already said, to what lengths the Opposers of the Archpriest carried their Prejudices against the *SOCIETY*, or rather against the Protector and Pope, they even pretended the Cardinal's Letter, constituting the Archpriest, was written by *F. Parsons*, to whom he had given leave to draw it up as he pleased, and signed it without reading it over. Can such strange Accusations need any further Refutation than merely to be related? Could any thing be more injurious to the Protector, and the Pope? For both declared, that the first constitutive Letter was made by the Protector, and by the Authority of his Holiness. And here, Sir, let me ask you, how you could call a few uneasy, dissatisfied Men, and

Men of such Proceedings, by the Name of the *Clergy*? Can any true Lover of the *Clergy* think of you otherwise than as one, who, either out of very Ill-will, or great Inconsiderateness, would make the Prejudices of a few, and their strange Proceedings, pass under the Name of the Body of the *Clergy*? That venerable Body has always had a far greater regard for Protectors and Popes, and for the SOCIETY too. Now to go on with your Words.

Cardinal Cajetan thought himself sufficiently empower'd by the strength of his Protectorship to establish this new kind of Economy. You must give your Readers leave rather to believe the Pope than you. He declares in several *Briefs* on this occasion, that what the Cardinal order'd, was by his Authority, and after mature Deliberation. This, and several other Particulars will be evidenced when I come to your Records. ---- *This Matter being carried on privately, without the Knowledge or Advice of the chief Persons among the Clergy, they were hugely provoked at it.* Here again is a Clash between you and the Pope. For his Holiness declares he order'd it upon due Information and Deliberation. And if the Opposers were hugely provok'd at it, how will you make any tolerable Apology for them?

them? There can be no reason to justify such a huge Provocation against Superiors acting so maturely. If Subjects will be so provoked at such deliberate Proceedings of Superiors, all, that need be said, is, that Charity obliges us to deplore their want of better Sentiments. At the same time we must grieve for you, if you would place *Watson* and *Clark* among the chief of the Clergy. And besides, that indefinite Expression naturally implies the greater Number, at least, of *the chief of the Clergy*; whereas they were but few in Comparison, and far from being the chief of the Clergy; nor can it add to their Merit, that they were so provoked, because the Pope did not advise with them, and humour them in the Appointment.

The chief Heads of their Complaints were ----- You mention their Complaints without signifying, that you disapprove of any of them. Will you stand to them, as sufficient to justify their not obeying? I hope not. For to say nothing worse of them, they are very frivolous, and the Pope declared *they certainly ought to have obey'd*. Will you pretend to excuse their Disobedience, because they imagined it was a *Contrivance* of the JESUITS? What is this but too like the *Cant* of those, who in
F 4 these

these latter Times, when a Constitution of a Pope does not please them, had nothing so much in their Mouths as to call it an Intrigue, and Contrivance of the JESUITS? Be not, Sir, too sanguine here in complaining, that I make an unjust Comparison between those, whose Reasons you seem to adopt, and the modern *Appellants*. The Comparison is meant no farther, I assure you, than precisely as to your attributing such Proceedings of the Pope to the Intrigues of the JESUITS, which he declares were upon his own mature Deliberation.

Before the two Agents arrived at Rome, care was taken by the other Party to send injurious Characters before them. I am really concern'd to hear you speak in such a manner. It was the Archpriest, and those, who adhered to his Authority, that sent an account of the two Agents deputed by the Opponents. Will you accuse them of sending *injurious Characters*? Will you involve the Pope in the Injury? For he, infine, approved of the Imprisonment of the two Agents. And instead of declaring, they had been aspersed with injurious Characters, they were detain'd close for a considerable while; and, even when released from their Confinement in *Rome*, they were forbidden by his express Orders to return into *England*,

land, till their Conduct should incline him to permit them to return to the Mission there. And when you add, that the Opponents of the Archpriest's Authority proposed their Case to the *Sorbonne* Doctors, you should not have omitted, that they proposed it very lamely. On the other hand, you ought not to have called what the Archpriest wrote, on this Occasion, a *virulent Pamphlet* against the *Sorbonne* Decree. A softer Term would have much better became his Character, and that of a Writer, who would avoid violating common Decency.

Many more Amendments are wanting to your Account of this Affair, but since your Repetitions will force me to speak again, more than once, of what you say on this Subject, I will dismiss it for the present.

SECTION XV.

Upon your Lives of Mr. ALLEN, BLUET, BRISTOW, BRIDGWATER, BAGSHAW, and BARRET.

YOU see by this Title, Sir, that I have not thought it worth while to remark upon your long Character of *Queen Elizabeth*, but am passing on to

what you call *Lives*. No, I would not stop even to observe, that, what you call her Character, is neither drawn in the proper way of an Historical Character; nor, that it has many things particularly out of the way of a Church Historian; nor that it carries you into your usual Method of needless Repetitions.

In your *Lives* here, improperly so called, many specify scarce any thing; others have little to the purpose of a Church-History, and often engage you in tedious and very useless Repetitions. Particularly in that of the *Earl of Northumberland* (page 36.) you repeat almost *three hundred* Lines together, and nearly in the very same Words, you had given us, no farther off, than about ten Leaves before. This is one of your Ways, and a very easy one, of making a large Work. How much better would it have been to have enlarged it with many considerable and edifying Particulars, which you have omitted? My Design in these Papers confines me chiefly to observe what you say, and what you omit in Points that regard the SOCIETY. And yet, even in these alone, your Faults are so numerous, that I shall be forced to omit many things not to run this *Specimen* into a much greater length, than either
my

my Intent or Leisure will allow. And now continuing what I design to suggest to you by following generally the Order of your Pages (since you scarce keep to any other Order) let us proceed to

William Allen. page 44. I do most heartily join with you in the great Character you give of that eminent Man. But as it would have been very agreeable to his real Character, so it would have been agreeable to the Character of an impartial Historian, if you had not entirely omitted to observe how instrumental the JESUITS were in promoting his Designs, and how highly they shared in his Esteem, Gratitude, and Love. And most certainly, while you are speaking of one, who esteem'd and loved them, as Dr. Allen did, you could scarce have pitched more improperly upon any Life, wherein to tell your Readers (*page 49.*) "But afterwards the English JESUITS being form'd into a Provincial Body, as they had the Direction of the Clergy Colleges, so they had an opportunity of giving a suitable Education to those they design'd should be Members of their SOCIETY: Which some Persons have complain'd of as an Injustice, contrary to the original meaning of the Founders."

There

There have been several occasions for observing, that your Pen rattles on at such a rate, as not to have been guided by a Consideration of the natural Import of your Expressions. This is the best that can be hoped for you here. Consider your Words now, and you will see they can be excused by nothing but want of Thought. For *First*, having said the JESUITS were *obliged to employ the Revenues* of the Colleges, you speak of, in the Education of Clergymen, the *adversative* Particle, *But*, naturally implies they did not justly employ them. You even expressly say, their Conduct was complain'd of by some *as an Injustice*; and you give no Hint of your thinking the Complaint ill-grounded. What then must be thought of you, if you have consider'd the proper meaning of your Words? *Secondly*, If you mean the JESUITS were reasonably complain'd of as guilty of Injustice in the Case, you should consider where the Accusation will farther fall. Popes, Protectors, and all, who continue them in the Conduct of those Colleges, must come in for a Share in the Accusation. *Thirdly*, It is to have a very wrong Notion of God's Call to a Religious State, thus to talk of it as the Effect of a *Design* of the JESUITS, and a *Design*

sign carried on with a long Series of Injustice. *Fourthly*, If you were acquainted with the *Constitutions* of the SOCIETY, you would know, that the JESUITS are forbid to persuade those, who are under their Education, or Conduct, to embrace their Order; and that few things make it harder to be admitted into it, than if it is found that such Persuasions have been used by any of the SOCIETY. *Fifthly*, But, at the same time, if a pious Education is misinterpreted into a Notion of the JESUITS using unfair Means to draw Persons to their Order, all they need say is to wish such Interpreters a better Understanding, or a better Heart.

Besides all this, it is not very intelligible what you mean by the Words, *But afterwards the English JESUITS being formed into a Provincial Body, &c.* They had the Government of those Colleges many Years before they were a Provincial Body. And that gave them the same Opportunities of drawing such to be of their Order, so to form a Provincial Body, as to keep up their Province after it was formed. You must also be desired to interpret (for it is not very intelligible again) what you mean by saying, that the Increase of the SOCIETY, by having the Care of those Colleges,

lessens

lessens the Number and Reputation of the Clergy. Every good Clergyman, and every good JESUIT, will certainly, upon every just Encrease of either of those Bodies, heartily rejoice, and wish them a farther Encrease, and say, *Frater noster est, crescat in mille millia.*

You presently add: *The College at Rome had the same Success,* as that of Rheims, under Dr. Allen. This cannot be understood of that time only, while it was under Dr. Clenock. For that was scarce a Year. And meaning it of the time it was under the JESUITS, it is strange you could call their Education *Heterogeneous*. For the same Effects are not from Heterogeneous Causes. And when you say, it was a great Grief to Dr. Allen, when he heard of the *Animosities and Divisions* among the Students there, upon account of the Change of Government, you should have said, that Dr. Allen did not attribute any of the Blame to the JESUITS, nor disapprove of their having that Government. You have seen the contrary above (§. 8, 9.) and shall see it still farther from your own *Records*. What can you then mean by saying, he reconciled the Minds of the Students as far as the Cause would bear? The Cause you represent to be the Government of the

the JESUITS. And this, in the Sentiments of Dr. Allen, not only would bear a Reconciliation of Minds, but was *the most intimate Joy of his Heart*. They are his own Words. Learn then to correct yours.

Richard Bluet. (page 59.) I would willingly have said nothing of him, if you had not made such an Excuse for him, as implies a heavy Accusation of others. In the Affair of the Archpriest you own he appear'd *very warm*. It is a very soft Term, considering how he behaved.----- *He was charged by the contrary Party with holding a Correspondence with the Ministry, in order to support the Cause of the appealing Clergy.* What you call the contrary Party, were the Archpriest and the far greatest Part of all Catholics. They ought not therefore to be called a Party.----- *This was so represented at Rome, and proved very prejudicial to the whole Body of the Clergy.* No, Sir, not to the Body of the Clergy, but to those of that Body, who employ'd such Men as *Bluet*, &c. And when you call that Charge against him an *Asperson*, I leave you to consider how far you may be charged with aspersing others in the Case.

John Bridgwater. (page 60.) You are pleased to say that *Alegambe's* omitting, that he became a JESUIT, makes it *dubious*.

You

You might easily observe, that *Alegambe* makes no other mention of several being of the SOCIETY, than by placing them among the Writers of that Order. *Famianus Strada*, for Instance, is no otherwise there. Will you thence infer it is *dubious* whether he was a JESUIT, or not? It were to be wish'd you had not omitted to take Notice of several, that were JESUITS; and tho' you speak of others, yet you do it without mentioning that Particular. I would not have stopped to take Notice of your doubting of *Bridgwater*, had I not also thought it a proper Occasion to mind you of your having omitted several Particulars, which deserved to be mention'd from his *Concertatio*. And how much better would the pious Letters of *Sherwin*, *Briant*, *Thirkill*, &c. have stood in your Records, than many of the insignificant Pieces you have given a place to? But truly you seem, tho' you cite the *Concertatio* often, at the bottom of your Pages, to have read it negligently.

Christopher Bagshaw. (page 67.) This Gentleman, no less than Mr. *Bluet*, should have been passed over in deep Silence by me, if you had not said *he was employed by the Clergy in some Affairs abroad, especially at Rome, concerning the Archbishop*. It is really a great Injury you do the Clergy in
such

such Affairs. They employ'd themselves indeed, and were employ'd by *some* of the Clergy against the far best and greatest part of their Body. You add: *I cannot omit an Observation, that some have been pleased to make concerning Mr. Bagshaw and F. Parsons.* The Observation is, that they were both *warm* in their Tempers, had frequent *Contests* at *Oxford*, and after their Conversion. I know not why you could not omit this Observation, but I know you ought either to have omitted it, or to have also observed, *First*, That, whatever *F. Parsons* was, before his Conversion, he was afterwards remarkable for his Prudence and Calmness. And it will be a great Pleasure to me, I do assure you, if you can prove as much of *Bagshaw*. But I am sure it cannot be from his Conduct in the Affair of *Wisbich* and of the *Archpriest*. And *Secondly*, The *Contests*, *F. Parsons* had at *Oxford*, were with Protestants, that found he was a Catholick at the bottom, that he instilled Catholick Principles into his Pupils, and was for maintaining the keeping ancient Fasts, and other old Practices of Catholick Times, and that he was about leaving *Oxford*, to go abroad and profess himself a Catholick. If any one, who perhaps was also a Catholick at the bottom,
Blow
joined

joined in the Contests against F. Parsons, who was envied for having thrice as many Pupils as others had (see F. More l. 2. Num. 7.) and if such was Mr. Bagshaw, his Contests with F. Parsons at Oxford will do him no Credit. But I willingly leave such Comparisons, and am really averse from touching upon them, but where your unhappy Pen obliges me to it.

Richard Barret. (page 68.) Here you first say, that many of the ancient Doctors and Professors leaving the College, the Students were under a Necessity of frequenting the JESUITS Schools, and an English Jesuit was appointed to be the common Confessor of the Doway College. Soon after you call these things *Encroachments*. Where is the Impartiality, or where is the Sense, in making that an Encroachment, which just before you said was a Necessity? You conclude this Life with saying, the Defect in Dr. Barret's Government was commonly more taken Notice of to his Disadvantage, than Justice might allow of. It is much to be wish'd you had often consider'd how commonly your Expressions are more than Justice allows in other Cases. Even just before, you had said, the Clergy were great Sufferers in their Reputation by the Management of Dr. Worthington and F. Parsons.

Would

Would you be so unjust as to lay all the Blame on them? The World is too well acquainted with their Virtue and Merit to believe such wrong Insinuations.

SECTION XVI.

On the Lives of Mr. HADDOCK, BACKWORTH, BUSTHARD, CORNELIUS, STAPLETON, HARDING, FILCOCK, and METHAM.

RICHARD *Haddock.* (page 69.) He is taken Notice of, you say, in the Records, to have been a leading Person in opposing Dr. Clenock, and giving up *the Roman College to the JESUITS.* You should have added, that the Desire of having it put under the JESUITS, was not only his, but also that of Cardinal Allen, his near Relation. Nay the Cardinal says expressly, *the committing the House to the SOCIETY, was all our Desires.* He had particularly named *Bristow, Baily, Webb, and Martin.* This, and more such Particulars I shall observe to you from your own Records, which one cannot but wonder you should seem to have never consider'd, where you speak of that Affair. Mr. *Sherwin* was full

full as leading a Person in it, as Mr. *Haddock*. All the *English* joined with them. Even *Mush*, *Giffard*, and such others. But as to what you call *giving the College up to the JESUITS*, this must be called one of your Oddities of Expression, at least. The Desire of having it put under the JESUITS Conduct was theirs, and the general Request of the Clergy, and others. But the doing it was the Pope's.

Mark Buckworth (page 72.) and *John Buxbard*. (page 73.) The first of these I only mention here, to observe that you call him a Clergyman, and take no Notice of his being a *Benedictin*: And the Second, because you say, *the JESUIT Writers take no Notice of him*. This is a plain Mistake: For what you mention of him is more particularly taken Notice of in *F. More, lib. 1. n. 20.* where, though he calls him *Bur-stard*, he clearly means the same Person. And of Mr. *Buckworth* you shall soon hear more, when I come to the Life of Mr. *Filcock*.

John Cornelius. (page 73.) It is very strange, that you take no Notice of his entering into the SOCIETY. In one of his Letters from Prison, he gives Thanks to GOD for the Favour of being admitted to take the three Vows of the SOCIETY, to which he had before consecrated himself by

a particular Vow. In another Letter he expresses the singular Comfort he found upon thus having consecrated himself to God. He professed himself a JESUIT just before his Death, publickly at the Place of Execution. You could not be ignorant of his dying a JESUIT. How came you not to mention it? And how came you to omit these following Particulars of this admirable Man?

His whole Behaviour, after he was seized, confirm'd the great Opinion People had already of his eminent Sanctity. After his Condemnation, he converted a Felon who was condemn'd for his Crimes. And of two Persons who came to pervert him, the holy Man touch'd one of them so much, that he afterwards became a Catholick. When F. Cornelius was now going to be executed, after three other Catholicks who were put to Death for their Religion, he first kiss'd their Feet with great Reverence, then having pray'd in Silence on his Knees, he kiss'd the Ground, and rising up with a chearful Countenance, he tenderly embraced the Gallows, and repeated with a loud Voice the Words of St. Andrew, *O good Cross, long desired, solicitously sought for, and now at length happily found!* Being forbid to make any Speech to the People, he obey'd, and

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and only profess'd himself to be of the SOCIETY of *JESUS*, pray'd for his Persecutors, for the Conversion of the Queen, and of all, who were so unhappy as to be out of the only true Church. He was executed in the seven and thirtieth Year of his Age.

The first Fruits of his Apostolical Labours, in the Mission, were seen in the Conversion of his Mother. He had most ardently begged it of GOD. Many were the other Conversions he wrought, and particularly of no less than thirty whole Families. He preach'd (wherein his Talent was admirable) at least twice every Week, besides Holidays, and catechized for a whole Hour every Day, besides other private Instructions of a Spiritual Life. Such was his Charity for the Living. Nor was it less for the Dead. Several were his first Actions of the Day, in order to put him in mind to pray for the Souls in Purgatory; such as saying the *De Profundis* for them, when he wash'd his Hands, begging GOD to cleanse and refresh their suffering Souls. Four times a Week he said Mass for them, adding frequent other Prayers, Alms, and Austerities for their Relief. This his Devotion was still more enliven'd by a wonderful Apparition of the Soul of Lord *Stourton* to
implore

implore his Prayers for his Release out of Purgatory.

Full of the most tender Love for others, he was no less rigorous to himself. In so much, that *F. Garnet*, under whose Spiritual Direction he was, even before his making the Vows of the SOCIETY, was forced to moderate his Austerities. No less remarkable was his Spirit of Prayer, in which it is no wonder so holy a Man should be found quite absorpt, and with his Face shining with Rays of heavenly Light.

From this Abridgment of the Life of this most holy Man, you will easily see how defective you have been in your Account of him.

Thomas Stapleton. (page 84.) Where you say, it was at Cardinal Allen's Persuasion, that Dr. Stapleton forsook the Noviceship of the SOCIETY, since you have not, give me, at least, leave to add: Cardinal Allen, having so great an Esteem and Love, as you have seen, for the SOCIETY, could not persuade him to forsake the Noviceship out of any Dislike to the Order; nor did Stapleton ever forsake the Esteem and Affection he had for the SOCIETY. You said just before, that he seem'd to have the greatest Affection for the JESUITS. Would you know what were his Sentiments in regard
of

of the SOCIETY after he left it? Let it suffice, at present, to give only two Instances. In a Letter to the General of the SOCIETY, May 5, 1587. thus he speaks: “ That I
 “ have not quite lost the Grounds of a
 “ Spiritual Life, which I laid in the Novice-
 “ ship of your SOCIETY, this University
 “ can, I think, bear Witness, having hear’d
 “ me preaching the Word of GOD affi-
 “ duously for some Months. Which La-
 “ bour I know not whether I should have
 “ undertaken for any Recompence, before
 “ I had imbibed the Zeal of Souls in your
 “ SOCIETY.” He then begs the General
 will reckon him among the Friends of his
 SOCIETY, and professes, that he will
 shew both in Word and Deed, his *Love,*
Regard, and Veneration for it.

The other Instance runs so high, that, I
 fear, I must prepare you for it, assuring
 you the following Words are exactly Sta-
 pleton’s in his *Promp. Mor. Dom. infra*
Octav. Nativ. Tom. 4. page 46. “ Most
 “ Holy and Salutory is now that Institute
 “ of the SOCIETY of JESUS, which
 “ daily exercises her Members with such
 “ Meditations for a whole Hour, and that
 “ in the Morning; so that it is not at all
 “ to be wonder’d, if upon this Account
 “ only, and so excellent a daily Exercise,
 “ that

“ that is true of this SOCIETY, which
 “ Abbot Joachim, above four hundred
 “ Years ago, seems to have written of it in
 “ these Words: *There will arise a most holy*
 “ *new Religious Order, that will be Free*
 “ *and Spiritual, * which the Popes of*
 “ *Rome, enjoying Peace of the Church,*
 “ *shall rely upon. Which Religion and Order*
 “ *GOD will love above all others, because*
 “ *its Perfection shall surpass that of all*
 “ *other Orders.*”

As St. *Austin* said on another Occasion,
Do you hear Julian? These are the Apostle's
Words not mine; so I must here say, these
 are Dr. *Stapleton's* Words, not mine. And
 whatever you may think of the Prophecy,
 you see at least, what were *Stapleton's* Senti-
 ments of the SOCIETY, tho' his Health
 did not permit him to continue in it. I
 will only add here, that as no one questions
 the great Esteem which *Stapleton's* Works
 have universally gain'd, nor that *Bellarmin*
 is indebted to them for several things, so it is
 very plain, that your Expression of his Debt
 is much too large. For to say, *Bellarmin* is
 indebted to him *for what he has publish'd*
concerning the Church, Tradition, and Scrip-
ture, implies almost a total Debt. If you

* ----- In qua Romani Pontifices, potiti pace Ec-
 clesiae, se continebunt. -----

are even moderately versed in their Works, you must needs know it far otherwise.

Thomas Harding. (page 95.) I cannot but take Notice in passing, that here speaking of Catholick Divines disowning from the Beginning the Validity of the new *English* Ordinations, you say, *I own they have not been so explicate in the Reasons of their Opinion and Practice, as might be wish'd.* But they, who have consider'd the Works of those Divines, more than you seem to have done, find them in the main very explicate. This I have shew'd fully in the *Remarks upon Le Courayer*, and, if it were necessary, could do it still farther.

Roger Filcock. (page 106.) You take no Notice of his being a *JESUIT*, or of *Mr. Backworth* being a *Benedictin*. Your Work therefore wants a considerable Amendment in regard to those, and the following Particulars, which you have unaccountably omitted, in the Lives of these two holy Men. They were so united in their Affections, and in their Deaths, that they well deserve to be join'd here.

F. Filcock came into the Mission with a Heart not only full of Apostolical Zeal, but also of an ardent Desire to consecrate himself to GOD in the SOCIETY of *JESUS*. After a little more than two Years of his Labours

Labours in the Mission, he was admitted. While the great Spiritual Comfort he thence found made him redouble his zealous Labours, he was taken and cast into *Newgate*, with *F. Backworth*. At his Trial, tho' not convicted, but only supposed on Conjectures, to be a Priest, he was condemn'd, as *F. Backworth* had been a few Hours before, much after the same Manner. This holy Monk, a little after his Trial, when several Parsons came to pervert him, rejected them with such Words as made him fear his Sharpness might have given some Offence. Wherefore, when carried back to Prison, he wrote to a Friend, begging him not to be offended at the Words he had used in speaking to the Parsons, since they proceeded from his Detestation of their false Religion, in which they had misled him for two and twenty Years.

He then proceeds to tell him, that he had been converted to the Catholick Faith eight Years before by that holy Man of the SOCIETY of *JESUS*, *F. George*, a *Fleming*; and that, if he knows any thing of Spiritual Matters, or has done any good, he owes it in great measure to him: That he had for two Years been under the Instructions of the *prudent* and *venerable* *Dr. Barret*: That, to all the Fathers of the holy SOCIETY of *JESUS*, whom

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he calls *most deserving Men* and of *admirable Virtues*, he returns the greatest Thanks; *whom*, says he farther, I reverence from my Heart, and always love, and wish others did the same; adding, that *F. Filcock* who, he says, was his particular and intimate Friend before their being then Prisoners together, and whom he calls that *blessed and stout Confessor*, and a Man of *uncommon Virtue*, was also most patient, of excellent Humility, Devotion and Charity.

The next Day after this Letter (which was *Feb. 27, 1601. O. S.*) they were bound together on the same Sledge. As soon as they began to be dragged through the Dirt to *Tyburn*, *F. Backworth* began with Joy to intone those Words of the Psalmist, *This is the day the Lord has made, let us exult*; and *Father Filcock*, with the same Chearfulness, added, *and let us rejoice in it*. And they continued all the way with Expressions of equal Piety and Joy.

Being come to *Tyburn* they beheld there *Mrs. Line*, who had been hanged just before for her Religion, crowning her holy Life with so happy a Death. *Mr. Backworth*, who was first taken from the Sledge to follow her noble Example, when he came near her, with great Reverence he kissed the Hem of her Garment, praising her with most pious Words. Then turning
to

to the People, he made a Profession of his Faith with such a Generosity of Spirit, that they shew'd a greater Inhumanity to him at his Execution. He was a tall and strong Man, that naturally might have continued hanging a considerable while before the Halter strangled him. Yet scarce was he turn'd off the Ladder, but they held up the Weight of his Body, that he might not be dispatch'd too soon: So that when immediately they cut the Rope, and ript up his Bowels, he was so much alive as to cry out, *O God have Mercy on me.* Upon hearing these Words, his holy Companion *F. Filcock* spoke aloud to him, reminding him of Heaven, which would soon be the Reward of his Patience. *F. Filcock* soon follow'd him with that same Generosity of Spirit, wherewith he had encouraged his blessed Companion.

These, and other such Particulars you might easily have had from several Writers; and how could you omit them?

Thomas Metham. (page 109.) What can you here mean by these Words? *Some Accounts, I have met with, tell us he was admitted among the JESUITS before he died.* Would you insinuate it is only in some private Account which you have met with? Or would you have your Readers doubt of

his being a JESUIT? Why otherwise so shy in a thing, which one may affirm could scarce escape your Knowledge? *More, Bartoli, Juvency*, shew it plainly. From them you might have had the following Particulars, which as I know not how you could be ignorant of, so I much less know how you came to omit them.

He had been a matter of twelve Years in the SOCIETY when he died. Most of the Years of his Mission he was in different Prisons, and lastly in that of *Wisbich*, where, you justly say, *he was a kind of Oracle among his Brethren*. But he was so far from being against the regular Methods brought into *Wisbich* Castle (as you was pleased to say above) that *Juvency* expressly speaks of him as a chief Author of the Regularity. His suffering in Prison continued for *seventeen* Years at least. He was even left out of the List of the *seventy* Priests, who were sent out of Prison into Banishment in 1585. *F. Weston*, who lived some Years with him in *Wisbich* Castle, speaks of his great Knowledge in Philosophy, Divinity, Languages, History and Antiquities. Great Qualifications, but nothing in Comparison of his Virtues. In one of the four Years of his being in the *Tower*, he either conceived, or revived a great Desire
of

of entring into the SOCIETY of JESUS. At the first Opportunity he wrote to his intimate and holy Friend F. Tb. Darbyshire, then at *Paris*, who represented Mr. *Metham's* Desire and Merits so well to the *General*, that he obtain'd the Favour, and was admitted into the SOCIETY, the fourth of *May*, 1579. The change of his Prisons gave him new Occasions of Suffering, but new Occasions also of doing good by the Example of his Life, and by frequent Engagements with Protestant Ministers, to whom he became a Terror by his Learning. He ended his Suffering and his Life, about the sixtieth Year of his Age, in *June*, 1592, languishing away with his seventeen Years Imprisonment, and Sufferings, but to the last full of ardent Affections and Expressions of the Love of GOD, till he expired without any Convulsions or Agony, and with that sweet kind of Death, which seems to be particularly term'd, reposing in our Lord.



SECTION XVII.

Upon the Lives of Mr. PAGE, BRIANT, MUSH, COTTAM, MARTIN, and SHERWIN.

FRANCIS Page. (*page 12.*) You are pleased to say, Alegambe gives Mr. Page a place in his Catalogue; but I do not find he was ever admitted among the JESUITS: Neither does Alegambe affirm it. You might as well say, that Alegambe does not affirm it of F. Filcock, whom he places just before Mr. Page, in his Catalogue of Martyrs of the SOCIETY. And it must be own'd you look with strange Eyes into what regards the JESUITS, if you do not find that Mr. Page was admitted among them. Bartoli, to mention no others, would have informed you of that, and the following Particulars, which you have unaccountably omitted.

He was converted to the Catholick Faith by F. Gerard. Soon after, he was ardently desirous to be of the SOCIETY. Hereupon, abandoning the near Prospect of a considerable Marriage, he went abroad, where being made Priest, he came over into the Mission, and after new Proofs of his Spirit
and

and Constancy, he was admitted into the Noviceship by *F. Garnet*. At his Execution he not only made a Profession of his Faith, but also gave particular Thanks to GOD, that he was a Novice of the SOCIETY of *JESUS*: And at the very Moment of his pronouncing that sacred Name, he was turn'd off the Ladder, as he behaved all along in those last Moments with remarkable Piety, Tranquillity, and Courage.

The same Author takes Notice of a particular Instance in *F. Page*, which is very instructive, and a very proper one in a Church-Historian. He had continued a considerable while in great Transports of Joy at the Thoughts of his approaching Happiness of dying for his Religion. But after some Hours, as he had found the wonderful Effects of Grace, so GOD was pleased (for his, and other Peoples Instruction) to let him see the Weakness of Man without the particular Influence of divine Assistance. He therefore permitted *F. Page* to be seized with a great Dejection of Mind. But as GOD design'd, not to abandon, but to instruct him, he soon renew'd in him his former Tranquillity, and preserved it in him to the End.

Alexander Briant. (page 114.) Why do you here say, that *a little before his Death,*

he desired to be of the SOCIETY, without adding, that he had firmly resolved it above two Years before? This he declares in his Letter to the Fathers of the SOCIETY. The Letter is in the *Concertatio*. If you would not allow it a place in your Records, why at least would you not give some Hint of these Particulars from it? He there speaks with great Fervour of the Motives we have to give ourselves entirely to GOD, and that GOD is no where found so securely, as among those, who are united in his Service, and where every thing is done by Obedience; that accordingly he had, for above two Years past, firmly resolved to enter into the SOCIETY. He then adds; that the Day before they tortured him again, being full of heavenly Comfort and Sweetness, especially at the sacred Names of JESUS and MARY, while he was saying the *Rosary*, it occurred to him that now was a proper time to confirm his purpose with a solemn Vow. He recommended the matter very earnestly to GOD, and having made the Vow, he was persuaded, that the Comfort and particular Help he found in his Sufferings, was a sensible Token of his Vow being acceptable to GOD. He then relates that the last time they tortured him, which was done with
greater

greater Cruelty than ever, he scarce felt any Pain at all, but rather a Relief from his former Pains, while he meditated on the Passion of *CHRIST* with great Tranquillity of Mind. He concludes with solemnly promising Obedience to the Superiors of the *SOCIETY*.

You might have added from the *Concertatio*, that while they thrust Needles under Mr. *Briant's* Nails, he said the Psalm *Miserere* with a very chearful Countenance, begging *GOD* to pardon his Torturers. That after having been most cruelly stretch'd on the Rack, he was cast into a Dungeon, where he lay fifteen Days deprived of Motion and the Use of his Limbs, in excessive Pain. That when the Cross he had made, was snatch'd out of his Hands, he said, *You shall never force it from my Heart, tho' you do it from my Hands; and I will shed my Blood for him, who first shed his for me upon a Cross.* Excuse me for asking again, how such Particulars could be omitted in a voluminous Work of Church-History?

John Mush. (page 115.) It is very surprizing to find you here saying, that he gave an Instance of his Zeal and Prudence in the *Wisbick* Affair. For tho' he (say you) appear'd warm for the Interest of the Clergy,
yet

yet he was of a reconciling Temper, as far as the Pretensions of others seemed rational in regard of their Adversaries. Sure, at least, some Pieces, wherein you own *Bagshaw* was concern'd, under the Name of *Mush*, are no favourable Instances of his reconciling Temper. And what you call the Interest of the Clergy, was indeed not the Cause of the Clergy, but of a few, and first at least, of a very few dissatisfied Men of that Body, and never the Cause of the Clergy in general.

Thomas Cottam. (page 116.) You say, *Alegambe* gives an Account, that Mr. *Cottam* was admitted into their SOCIETY when he was Prisoner. *Bartoli* would have inform'd you better, with an express Caution of such Mistakes concerning F. *Cottam*: He would have assured you of his being admitted into the Noviceship at Rome, April 8, 1579: That he was converted both to the Catholick Faith and to a pious Life by Mr. *Pound*, to whom in a Letter he returns his ardent Thanks: That his great Desire, upon his entering into the SOCIETY, was to go to the Indies: But that he was sent to his Native Air, being fallen into a Consumption; and was made Priest at *Rheims*. Of these, and other Particulars

particulars of his Virtues and Death, you might have several Instances and Circumstances in that Author.

Gregory Martin. (page 121.) The same Author just mention'd, would have also told you (*lib. 4. cap. 2.*) that *F. Parsons* was very solicitous to promote the *Rheims Testament* translated by *Mr. Martin*; and that he came on that Account to *Rheims*, with *Mr. Gilbert*, bringing a thousand Crowns towards the Expences of the Edition, at the very time he was at great Charges in erecting and employing a Press he had procured at *Roan*, for printing Catholick Books for *England*. It was this, added to other Endeavours of the SOCIETY in promoting the Zeal of the Clergy, that raised those Sentiments of Love and Gratitude, you have seen above (§. 12.) in *Dr. Martin*, in regard of the JESUITS; even above all others. They are his Words, Sir, not mine. As to your observing, that *Dr. Martin rival'd and kept up with Campian* in Learning (and the like you take care to mention of some other Clergymen) I can assure you that those, who cherish most the Memory of *Campion*, heartily rejoice to observe with what able Men Providence then furnish'd his Church, while they have also the Comfort to observe, that those
great

great Men were also remarkable for their Love to *Campion* and his SOCIETY.

Ralph Sherwin. (page 131.) Give me leave to say, that the great Veneration, I have long been taught to have for this great Man, makes me wonder you did not add some farther Particulars. As for Instance: That as soon as he was loaded with Chains, the whole air of his Countenance shew'd rather an Extasy, I must call it, than an uncommon Joy, while he ardently (for ardour of Spirit was his proper Character) gave Thanks to GOD for vouchsafing to make him so happy as to suffer for his Sake. In every Motion of his, on this Occasion, there was such an air of Generosity and Piety, as caused Astonishment even in Protestants that beheld him. And he himself writing soon after to *F. Parsons*, speaks of the rattling of his Chains as *the sweetest Harmony he ever heard*. The same generous Spirit constantly appear'd in him during the nine Months of his Imprisonment, and particularly on the Rack, to which they put him with great Cruelty twice within four Days. The Day before his Execution, in the pious Letter to Mr. *John Woodward* his Uncle, he expressly says, *I never found so undisturbed a Tranquillity of Mind, having cast all my Sins into the precious Wounds of*
my

my Saviour. And when the Executioner called him, he not only follow'd chearfully, but embraced him most tenderly, and kissed his Hand all cover'd with the Blood of *F. Campian*, with such an Act of Reverence as was extremely moving. Then getting into the Cart, not only with Intrepidity, but with Joy, he made a most pious and inflamed Speech to the People, exhorting them to the Catholick Faith, giving Thanks to GOD for the Honour of dying for it, pardoning his Enemies, and praying for all; and receiving the Halter about his Neck with such a smiling Countenance, such a Joy sparkling in his Eyes, as increased the Admiration of all. In so much that upon his being turn'd off, even the Protestants cried out aloud, *O good Sherwin, GOD receive your holy Soul.* And the *Concertatio* takes Notice that he was turn'd off with these Words in his Mouth, *JESUS, JESUS, JESUS, be to me a JESUS.*

SECTION XVIII.

Lives of BARNES, SMITH, CAMPIAN, RASTAL, *and* WESTON.

JOHN Barnes. (*page 134.*) In the Life of this unhappy Man, you are pleased to say, *be vigorously attacked the loose Casuists.*

fuists upon the Subject of Equivocations. If by *vigorously* you mean *violently*, you are right. But if you mean he has done it with strong Reasons, *Raynaudi* will disabuse you. If again by *the loose Casuists* you mean all, who have maintain'd the use of Equivocations in some Circumstances, you may see farther in *Raynaudi*, what a number of great Men you asperse under that loose Denomination. If you mean particularly *Parsons* and *Lessius*, their Virtue and Learning are so well known, that they have nothing to fear from such Writers as you. It is very loose Casuistry to think it lawful to asperse so great Men by such undeserved Names. I hope this was not your Design. But certainly, upon Notice, you ought to explain yourself better.

Nicholas Smith. (page 137.) Here again you would do well to explain what must be understood by your saying, he was appointed Confessor in the *Doway* College by the Contrivance of *F. Parsons* and *Dr. Worthington*. You add indeed, that it was jointly with the Concurrence of *Cardinal Cajetan the Protector*. It seems then they had good Authority to support their Contrivance, as you are pleased to call it. But methinks it is not a very respectful Word with regard to the Protector, at least, whatever

ever Freedom you might think fit to take with the two others.

Edmund Campian. (page 137.) You complain, that *F. More omits many Particulars wherein the Honour of the Clergy may seem to be concern'd*, viz. that *Campian* took Degrees, and was Professor in the *English College of Doway*, before he became a *JESUIT*. If *F. More* omitted such Particulars designedly, as the Honour of the Clergy may seem to be concern'd in them, he is unexcusable. But he appears to be a Man of far other Principles, than to be guilty of any such Design. *Bartoli* and other Writers take Notice of the Particulars he has omitted. Give me leave, by way of a Specimen for a Supplement to your Omissions concerning this holy Man, to suggest to you the following Particulars.

The Year of his Birth (1540.) was the very Year wherein the SOCIETY of *JESUS* was confirm'd. He was not quite thirteen Years of Age when he made a *Latin Oration* before *Queen Mary*, to the Admiration of the Hearers, with equal Commendation of a most graceful Elocution, and Vivacity of Wit, join'd with singular Modesty. Three Qualities for which he was always conspicuous. Such was the early Reputation of his Eloquence (which had

no less of the most manly Strength, than of the most elegant Beauties) that those, who were remarkable for Oratory, were called *Campionists*. He shew'd the same Excellency of Wit and Solidity in the higher Studies, while his humble, graceful and amiable Behaviour, join'd with a virginal Modesty, gain'd him the Love of all.

You speak very handsomly of these Qualifications of *F. Campian*, and conclude, that *his Character, in all other Respects, is becoming a Man of the most exalted Merit*. It is a pity you did not descend to the following Particulars, as they are the most proper Parts and Beauties of a Church-History.

It was particularly by his intimate Friend, the holy and learned *Mr. Gregory Martin*, that he was made deeply sensible of his unhappy conforming to the Times. He soon began to atone for it by withdrawing from *England*, by long Prayers, and Penances, and by such a Conduct of Life as gain'd him the Name of *Angel*, the Year he lived in *Ireland*; and the same Character he kept to the last. Providentially escaping the Pursuivants, he passed to *Doway*, advancing in Learning and Virtue, during the two Years he continued there. But still the Tortures of his Conscience, particularly for having received the pretended Order of
Deacon

Deacon in the new Church of England, never ceased till he enter'd into the SOCIETY of JESUS. While he was praying with great Fervour, and a torrent of Tears, to know the Will of GOD as to his Choice of a State of Life, he heard an inward Voice, bidding him go to *Rome*, and assuring him the Will of GOD should be there made known to him. This he heard in so unusual a manner as left him no Doubt of its being the Voice of GOD. He therefore immediately obey'd the Call, undertook the Journey on Foot, begging all the Way on the Road, till he arrived at *Rome* towards the end of the Year 1572; where he soon found himself called, by the same Voice of GOD, determinately to the SOCIETY of JESUS.

The Cardinal of *St. Cecily*, admiring his Talents, and Virtues, made him large Promises to take care of his Fortune. But understanding his Design of entering into the SOCIETY, he highly commended him for it. And the general Congregation of the JESUITS, then sitting at *Rome*, proved a favourable Occasion to his Desire. He was soon admitted, and sent to the Noviceship in *Bohemia*, where a constant Tradition remains, that our *Blessed Lady*, appearing to him, gave him a wonderful Sign of his future

future sealing his Religion with his Blood. Such Favours of Heaven were easily credible in one of *Campion's* most holy Life. So holy it was, that his Spiritual Father, with whom he lived for eight Years, had so great an Opinion of his Sanctity, that he thought himself unworthy to be under the Feet of his Disciple *Campion*: For that was his Expression in his Letter to the General, upon the News of *Campion's* Death.

These, and many other Particulars, which you might easily have found in *Bartoli*, and other Writers, might well have claim'd and found a place in your Work.

John Rastal. (page 141.) How *Alegambe* (for I have not *Southwel* by me) came to make no mention as you say, of this learned Writer, I know not. But if he makes no mention of him as a Writer, he and others mention him for his Virtues, and particularly for his offering himself as a Victim to God for the Life of that great and holy Man *F. Peter Hoffæus*, whose Recovery was despair'd of. Scarce had *Rastal* return'd from a Chapel of our *Blessed Lady*, where he had made that Offering of his Life, but he soon fell sick and died, and the other as quickly recover'd.

William Weston. (page 147.) When here you say, *be was in great Esteem among those*
of

of his Order, I will hope you would not insinuate that the great Esteem of him was confined to those of his Order. Especially since you add, that he laboured for some time upon the Mission *with singular Zeal*. The truth of the Matter is, that scarce any one was ever in a more universal Esteem. You are pleased indeed to say, *he was suspected to have been a great Promoter of the Disturbances, that happen'd in Wisbich Castle among the Missioners*. But it might well be expected from any one of tolerable Equity, to find you adding, that there never was a more groundless Suspicion. And truly scarce any thing in History can be a greater Cause of Astonishment at the unaccountable Prejudices of Men, than to find, that some have pretended to colour their Disaffection to the JESUITS, by dating their Complaints from the Conduct of F. Weston in *Wisbich Castle*. Not to repeat what I have said on that unhappy Affair, let me place before you, since you have omitted them, tho' on many Accounts you ought to have spoken of them, these few Particulars of his Life; and whoever then can think he deserves the Blame, must (I will frankly affirm it) have a very unaccountable turn in judging of Men and Actions.

You

You observe, that *F. Weston* was very intimate with *F. Campian*. You might have added, that he very much resembled him in his Talents, and still more in his Virtues. The Seminary of *Rheims* and their Procurator at *Paris*, wrote of him in the following Manner. “ We have from *England* “ wonderful accounts of *F. Weston*, and “ of the great things God does by him. “ His Preaching and Conversation have “ great Effect on vast Numbers; besides “ the Name he gains to the Catholick “ Religion by the Gift he has of freeing “ possessed People from evil Spirits. In “ a Word, such is his Life, and such are “ his Actions, that the Catholicks in *Eng-* “ *land* have no less Respect and Veneration “ for him, than they had for *F. Campian*.”

And here it may not be improper to observe, that out of Reverence to *F. Campian*, he changed his Name *William* for that of *Edmund*, and often went by the Name of *Mr. Edmunds*.

Celebrated as he was, close Search after him was made by the Priest-catchers. Often he escaped them in such a manner as appear'd rather miraculous than natural. At length, when God was pleased to have his Virtues tried by long Imprisonment, he was seized, and after some Months in different

different Prisons at *London*, he was sent to *Wisbich* Castle. The Clamours of such Adversaries as he had there, of whom I have spoken above, reached even to *Rome*. This obliged the eighteen Priests in *Wisbich* to represent the Truth of the Matter to *Clement* the Eighth. From their joint Testimony, dated *September 29, 1601*. We have the following Particulars of *F. Weston's* holy Life there. Speaking in short of his Virtues, which they had been Eye-witnesses of, some for eight or ten, others for twelve Years together, they mention his Austerities in never eating but once a Day, never drinking any thing strong, wearing a continual Hair-shirt; adding, that rigid to himself, he was mild to others, tho' grave and composed; and by a long Practice of heroical Patience, a constant Tranquillity of Mind and Countenance seem'd to be grown natural to him, no Injuries or Contempts ever causing any Alteration in either, nor the least angry Word being ever heard from him, even upon the greatest Provocations: That he gave but a short time of Night to Sleep; the rest to Prayer: That the Ardour and Spirit of his Preaching (to which he prepar'd himself more by Prayer, than by Study) appear'd in the Tears and Fervour he rais'd in his Hearers:

That

That when any were sick, he attended them whole Nights with the tenderest Care in every kind: That great were his Labours in teaching *Greek, Hebrew*, in answering Cases of Conscience, and Points of Controversy, in his Apostolical Preaching, in giving Advice and Comfort to many by long Letters, while very great Numbers had recourse to him, from many distant Places, as to an Oracle in matters of Learning and Spirit: that it was wonderful to see, that while his Adversaries continued injuring him to the highest Degree, he never seem'd to be concern'd for any thing that regarded himself, but only for their offending God, and the Harm they did to themselves, and the Scandal they gave to others. ----- This is an Abridgment of the Account sign'd by their own Hands, and sent to his Holiness. And they particularly mention, that nothing could be a more undeserved Calumny than to charge *F. Weston* with Ambition, since (for so they express themselves) from *England* to the remotest *Indies*, there could not be found a Man of truer Humility.

His Adversaries, seven in Number, and four of them, at least, such as one may well wish to have remain'd in perpetual Oblivion, continued to exercise the Patience
of

of this holy Man. Some of them went so far (a lamentable thing) as to intimate to the Ministry, that *F. Weston*, and his Companions were engaged in a treasonable Correspondence with Cardinal *Cajetan* the Protector, and others. Upon this the Father and three others, *Mr. Giles Archer*, *Christopher Southwort*, and *Thomas Pound*, were conducted to *London*, and imprison'd separately in the *Tower*. Great were the Hardships *F. Weston* (of whom only I am here engaged to speak) suffer'd there till the Death of *Queen Elizabeth*. In the Beginning of the next Reign he was banish'd. When he came out of the *Tower*, vast Numbers both of Protestants and Catholics flocked to see a Man of so great Fame for his Sanctity. The twelve Years he survived, after his Banishment, were mostly spent at *Valladolid*, in governing the *English* Seminary there. Both there, and wherever he chanced to be, he was held by all in the highest Veneration for his eminent Sanctity. Answerable to his Life was the Holiness of his Death, which happen'd the ninth of *April*, 1615, the sixty sixth Year of his Age. His Exequies were solemnly perform'd in most of the Churches of *Valladolid*, and his Funeral Oration by one of the most celebrated Preachers of the Age.

These Particulars you have entirely omitted. Where then do you hope to pass for an impartial Man? And these Particulars (tho' they are but a Sketch of his Merits) duly consider'd, one may well ask again, how any, who are not of a very unhappy Disposition, can possibly lay the Blame of the *Wishich* Dissentions on so holy a Man. And here I cannot omit what *Bartoli* relates of the Keeper of that Prison. Upon reading the *Quodlibets* of *Watson*, When he came to what is there said of *F. Weston*, he flung the Book away in a Rage, cursing both the Book and the Author, that could tell such Lies of a Man, whose Life, as he himself could testify, having been a Witness of it for many Years, was most irreprehensible and holy.

SECTION XIX.

Lives of SOUTHWELL, WALPOLE,
P O U N D.

ROBERT *Southwell*. (page 148.) Could you think it enough to say he was a Man of singular Parts, that he was ten times severely tortured, and at his Execution shew'd an entire Resignation to the Will of God. Few Mens Lives deserved

a fuller Account. Your Work here then again, wants a considerable Supplement. Be pleased to take the following Hints towards doing Justice to so holy a Man.

In his first Infancy he was taken out of his Cradle by a *Gypsy*, but soon found again. He afterwards gave daily Thanks to God for the Favour of being brought back to all the Advantages of an Education so different from what would have been his Misfortune, if he had been carried quite away by such a Vagabond Creature. And so lively was the Sense he had of this Favour, that it also prompted him to a singular Gratitude to the Woman, who found him again and brought him back. For, when afterwards he came into the Mission, he carefully enquired after her, and converted her to the true Faith. He had also the Comfort of reclaiming his own Father, who had been unhappily induced to go to the Protestant Churches, tho' in his Heart he continued a Catholick.

A lively Wit join'd with Solidity of Judgment, Agreeableness of Person and Behaviour, a great Sweetness of Devotion and Piety, were conspicuous in *F. Southwell's* tender Years, and continued so all his Life. About sixteen Years of Age he conceived a most ardent Desire of consecrating himself

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to GOD in a Religious Life. For about three Months he was dubious in his Choice between the Order of the *Carthusians* and the *JESUITS*. GOD was pleased to determine him to the SOCIETY by a clear Inspiration. It may seem strange it should happen, but it often does happen, that the Doubt of many in chusing a state of Life, is between those two Orders so very different in many respects. But as the *Carthusians* were great Friends to the SOCIETY from its first Beginnings, so there has ever since been a great mutual Love between those two Orders; and it will be generally found, that none are more fit for an active and zealous Life, than those who have a Love of Solitude.

Nothing can better express *F. Southwell's* ardent Desire of being admitted into the SOCIETY, and his Grief at the Delay of it, than his own Words set down in *F. More*, l. 5. n. 14. Few Instances can be seen of so ingenious, so solid and so noble Sentiments, expressed with such admirable Force and equal Sweetness, by one of sixteen Years of Age; and he was then no more. I would willingly transcribe them, and other pious Writings of this most holy Man, of which I have by me a considerable Number in a Manuscript taken from his own Original Papers.

Papers. But they are too many to be here inserted, and his Life expressed them better than any Words. For, equal to his ardent Desire of being admitted into the SOCIETY, was his Fervour in it to the end of his Life, particularly in most vehement Desires of suffering and dying for *CHRIST*.

He was admitted at *Rome*, but his Health obliged Superiors to send him to *Tournay*, where he made the greatest part of his Noviceship. And being sent back to *Rome*, he was admired by all for his great Wit, and equally revered for his eminent Virtues. The Influence of them was visible in the *English* Seminary, while he was Prefect there. From thence he was sent into the Mission. Here he was first with *Lord Vaux*, whom *F. Parsons* had brought into the Church a few Years before; and then with the Countess of *Arundel*. Six Years after, he was cast into Prison, and ten times most cruelly tortured, as he declared at his publick Trial. He bore all with such Constancy, as made *Cecil* speak of his Patience with the greatest Astonishment. After suffering for three Years more in Prison, he was brought to his Trial. He there behaved with the greatest Chearfulness of Mind and Looks, and own'd that his Heart leaped sensibly with Joy at the

Thoughts of his drawing so near to the Happiness of dying for *CHRIST*. Upon hearing his Condemnation, he lifted up his Hands to Heaven with a most serene Countenance, giving thanks to God, and praying ardently for the Authors of his Death. Being carried back to Prison, the Discourse he had there with a Parson, determined the Keeper, already much moved with the Father's holy Life, to become a Catholick.

The Day after his Trial, being called to his Execution, he joyfully and tenderly embraced the Man who brought the happy Call; and while they were tying him to the Sledge, he cried out, *O my God! so great an Honour for such a vile Worm of the Earth as I am!* These Words he pronounced with such Sweetness and Courage, as caused in the Hearers a great Astonishment. The same Resolution and Piety he shew'd to the last, when with the Words of *CHRIST* in his Mouth, *Into your Hands I commend my Spirit*, and much about the age of *CHRIST*, he ended his Life the 21st of Feb. 1594. O. S.

Henry Walpole. (Ibid.) Perhaps you might think the Disputes of *F. Walpole*, during his Imprisonment, about Religion, might be too long for your Work, tho' you have filled it with many things much less

less to the purpose. But you might, at least, have added in short, that when he was but one and twenty Years old, the Virtues of *F. Campian*, whom he had carefully observed during his Disputes in the *Tower*, his Trial, and Execution, made so deep an Impression on his Mind, that he used to say, all the Good he had was owing to *F. Campian's Example*. And upon it he soon conceived a great Desire of following him in the SOCIETY, and dying for his Faith. You mention his *Attempt* to make Proselytes. You might have added, that no less than twenty young Gentlemen of good Families were converted by him, and in particular his Cousin *Edward Walspole*, who, bred up a rigid *Presbyterian*, became a zealous Catholick, and after great Sufferings, enter'd into the SOCIETY, labour'd forty Years in the Mission, and died (aged 79.) with singular Piety and Tranquillity of Mind. Of the three Brothers of *F. Henry*, who were moved by his Example to enter into the SOCIETY, you afterwards mention two. The other, whom I do not remember, that you speak of at all, was *Christopher*, who being sent into *Spain*, lived fourteen Years there, a great Example of religious Perfection. I will only add, upon your saying, *F. Henry* was several

times put upon the rack, you might have said it was no less than fourteen times.

Thomas Pound. (page 153.) One cannot but wonder you should be so short on his Life, since few Persons in your Work (very few) could furnish more Examples of Virtue, and more proper for an Ecclesiastical History. But, alas! It is your frequent Fault to be short in such Matters, as you are much too long in others. I will not ask why you take no notice of his being a JESUIT, tho' he was one for many Years. But how could you omit to specify the following Particulars? You might easily have done it from several of the Authors named in your List.

From the moment God was pleased to give him true Sentiments of the Vanity of the World, he continued a most exemplary Life for forty seven Years, full of Virtues and Sufferings for his Religion. Upon his first Change from a courtly to a pious Life, he went from his own Home, and in a solitary Room in the House of a Catholick Relation, he began a Course of frequent and most austere Fasts, little Sleep on a hard Bed, rising at Midnight to Meditation, then reading spiritual Books, till at break of Day he resumed his Meditations, which he continued for three or four
Hours.

Hours. A great part of the Day he spent in reading the holy Fathers, wherein he took great delight as long as he lived ; and in the Evening he betook himself again to Prayer.

Having spent two Years and something more in this solitary Life, only attending to his own Soul, he was moved to leave that great Retirement, and spend some Hours of the Day in the Help of others, reserving his usual Hours of Night for Prayer, and without abating any thing of his penitential Austerities. By his Words and Example he raised a new Fervour in many Catholicks. Many, that were wavering, he confirm'd in their Faith ; and brought back several that had fallen from it. A particular Gift of Eloquence, animated with that Spirit of God, which fill'd his Heart, gave a wonderful Efficacy to his Words. To all these ways of helping his Neighbour, he added large Alms, particularly to those, who were in Prison for their Religion.

Admired by all for this Course of Life, he still desired to consecrate himself more closely to God, and therefore made a Vow, that the seventh Year after his Conversion to a better Life, he would enter into Priest's Orders ; thinking that Time was the least

he could employ in satisfying for his past Faults, and preparing for so holy a State. In the mean while, meeting with some Letters of Missioners of the SOCIETY of *JESUS* from the *Indies*, admiring their Labours, and the Success GOD was pleased to give them, he found himself moved to a wonderful Love of the SOCIETY, and an ardent Desire of being admitted into it; tho' he had never yet seen any one of it, or any body that could personally give him a particular Account of the Nature of its Institute. But not long after, he met with a Priest, by name *Henry Alvaro* lately come from *Rome*, who gave him an account of the Order in many Particulars of it, which were so much to Mr. *Pound's* liking, that his Desire to be of it was greatly inflamed.

Having disposed his Affairs accordingly, and going to pass the Seas, and thence to *Rome* to the General of the SOCIETY, he was taken and cast into Prison for his Faith; where his other sufferings (as he sent Word to the General) were nothing to the Grief of his finding himself deprived of the Happiness of being as yet admitted into the SOCIETY. Several times he renew'd his Petition, and the Favour was granted him in 1578. Incredible was the
Comfort

Comfort he received from this happy News, and great the Support it was to him in all the following, and long Sufferings of his Life, which he bore with such extraordinary Patience and Magnanimity of Mind, as proved not the Wonder only, but the Conversion of many. Thus, when a Smith was going to fasten heavy Chains upon him, the holy Man bent down to kiss them; whereupon the Smith being unhumanly exasperated, lifting up a Part of the Fetters, gave Mr. Pound such a Blow on the Head, as made his Blood trickle down apace; at which, with the greatest Tranquillity of Countenance, but with ardent Affection, he said: *O that it were the Will of my God, that for so good a Cause I might have the Happiness to shed the last Drop of my Blood!* These Words, spoken with a Countenance so undisturbed, at so great and so sudden an Injury, astonish'd the Smith and made him ask Mr. Pound on what Grounds he was so confident of his being in the true Religion. The holy Man gave him such Reasons, and with such Efficacy, that the Smith became a Catholic, was cast into Prison, and there died in a very pious manner for his Religion.

And indeed Mr. Pound, by his great reading of the holy Scripture and Fathers, and
not

not only frequently perusing several Books of Controversy, but also conversing upon those Subjects with several Priests in his different Prisons, and particularly with *F. Weston* (whose Pupil, says he in one of his Letters, I was in *Wisbich-Castle*) he became so able a Manager of such Subjects, as to be a Terror even to eminent Protestants, in several Occasions of that Nature.

But to omit many other remarkable Particulars of this great and holy Man, I shall conclude with only adding, that to his thirty Years Sufferings in different Prisons, he join'd so great and continual voluntary Mortifications, that the General of the SOCIETY was forced to send him orders to use them more moderately. He continued his virtuous Life till the fifth of *March*, 1615, when GOD called him to the Reward of his Labours. He died in the same Room where he was born seventy six Years before.



SECTION XX.

Lives of Mr. GILBERT, THROCKMORTON, HART, and MORGAN.

GEORGE Gilbert. (*page 162.*) Here again, Sir, I will not ask why you take no Notice of this holy Man being of the SOCIETY, nor of the following Particulars. But, if it was out of Ignorance, why do you then make a *Parade* of Authors in your List, whom you have not read? If it was Forgetfulness, how comes your Memory to fail you so often, especially in what regards the JESUITS? If it was for Brevity sake, how comes it that you chuse to be short in such edifying Accounts as ought to be the chief Part of a Church-History, while you are so long in many other things, either little or nothing to the purpose? Be it as it will, I cannot but suggest to you the following Supplement to the Life of this most holy Man.

He was bred up a Protestant; but when he began to perceive his Errors, he soon advanced to embrace the Truth, and both in Faith and Actions became an admirable Example to the best and oldest Catholics. His polite and engaging Behaviour gain'd him.

him the Love, and his Freedom from Vice, the Esteem of all, that were acquainted with him. The Delight he took, even from his Childhood, in reading good Books, happily disposed him to his Conversion. Being still farther disposed to it at *Paris*, by the pious F. *Derbyshire*, he went to *Rome*, and was there instructed more fully, and taken into the Church by Father *Parsons*. Returning into *England* not long after, his Zeal in converting Protestants and confirming Catholicks was so great, and God gave such a Blessing to it, that one, who was intimately acquainted with him, said, That the Number of Changes wrought by him, would fill a large Volume. The Care he took in assisting the Missioners was such, that F. *Parsons* writing of him to Pope Gregory XIII, said, If we have done any Good in *England*, we owe it, next to God, to Mr. *Gilbert*.

His Zeal made him be so narrowly sought for by the Ministry, that F. *Parsons* persuaded him to leave *England*. While he watched a safe Opportunity, he was forced to hide himself for several Days in a solitary Grot. Tenderly brought up, and in all the Conveniences of a plentiful Estate, he there suffer'd much in Body; but in his long Prayers, both by Day and Night,
 GOD

God filled his Soul with such spiritual Sweetness, that he used to say, it was the happiest Part of his Life. He left *England* the End of *May*, 1581, and coming to *Rheims* he was received there with the greatest Veneration and Love by Dr. *Allen*. And by that uniformity of Spirit, which was very great between Dr. *Allen* and F. *Parsons*, the former wrote to F. *Agazzari*, almost in the very same Words, as the other had done to the Pope, that, if any one of the *English* Nobility and Gentry had highly deserved of the Clergy, of the SOCIETY, and of the Church, it was Mr. *Gilbert*.

His Intent in going to *Rome*, was to put himself intirely into the Hands of the General of the SOCIETY. *Claudius Aquaviva*, who had formerly petition'd with great Zeal to be sent into the *English* Mission, was then General. Upon due Consideration he thought it not proper as yet, to admit Mr. *Gilbert* into the SOCIETY. He placed him in the *English* College, where he was an admirable Example of Obedience and all Virtues, inflaming the *English* Catholicks at *Rome*, and particularly the young Seminarists, by his lively and penetrating Discourses of God, and still more by his Example. He had made a Vow of Chastity, and guarded it
so

so exactly with the strickest Custody of his Eyes, and Modesty of his whole Comportment, that he was loved and revered by all as an Angel; guarding it still farther with Disciplines, Hair-shirts, Fasts, and other Austerities, accompanied with frequent and long Meditations of four or five Hours daily, particularly on the sacred Passion of *Christ*, and praying a great part of the Night before the most *Blessed Sacrament*, communicating on all *Sundays* and Holy-Days. And as such a Life could not fail of being admired, so it often drew others to speak in his Praise. But when ever they did it in his Presence, such an humble Blush cover'd his Face immediately, that not to encrease his Uneasiness, they were forced, out of Compassion, to drop the Discourse.

The great Examples of his Virtues continued to his last Breath, and his Obedience in taking very nauseous Medicines was rewarded by an admirable Vision he had of our *Blessed Lady*, to whom he was singularly devoted. After he had received the last Sacrament, he spoke to the Seminarists, who were weeping round his Bed, with great Affection. *Cease your Tears*, said he, *you who have so great and happy a Prospect of dying for your Faith, while I, unworthy of so great a Favour, am now dying in my Bed.*

Bed. Then devoutly kissing a Cross of Wood, which the holy Mr. *Briant* had made in his Prison, and carried in his Hand to his Trial, he broke out in such ardent Expressions of the Happiness of Martyrdom, as both raised the most vehement Sentiments of Zeal, and redoubled the Tears of all around him. Particularly when speaking of his dear Friend *F. Campian*, he broke into these Words; *With whom alas! I was unworthy to join my Blood in so glorious a Death.*

When upon this, *F. Agazzari* return'd to him with Authority from the General to admit him into the SOCIETY, he first gave thanks to GOD for the Favour, and immediately added, *I a Sinner, vow to you my GOD, in the presence of the Blessed Virgin MARY, and all the Saints, Poverty, Chastity, and Obedience in the SOCIETY of JESUS.* Then after having for some while continued in his pious Affections to GOD, he expired with such a holy Tranquillity, that no Alteration appear'd in the Sweetness of his Countenance. All Rome, in a manner, and in particular the Pope express'd a great Concern for the Loss of so rare an Example. He was buried, according to his desire, in *St. Andrew's*, the Church of the Noviceship, in 1583.

Edward

Edward Throckmorton. I do not remember, that you have so much as mention'd this holy young Man, tho' he was so eminent in Virtues, and so like Mr. Gilbert, both in that, and in his dying in the SOCIETY. He was so great an Example to the Seminarists of the *English* College at *Rome* where he died, that his Life is still read there, as an admirable Pattern, as *Bartoli* observes; adding, that his whole Life is in the History of Bishop *Kepes*, which you have placed in your List of Authors.

William Hart. Upon the Life of this holy young Man, which you give at large, page 105. you forgot to mention what *Bartoli* observes of him here, that he earnestly desired to resemble those two former young Men in being admitted into the SOCIETY. But it pleased God to reward his Virtues with the Happiness of a glorious Death for his Faith, before he obtain'd his Petition, which he often repeated, even after he was sent from *Rome* for his Health; and particularly by the Mediation of Dr. *Allen*, who (as *Bartoli* very justly expresses it) was so venerable and dear to the SOCIETY. While you mention Mr. *Hart's* being generally allow'd to be a Person of singular Parts and Piety, and

and not inferior to Campian, either as to his Pen, or Fluency of Discourse, it would have been very proper to have added how much he desired to be of the same Order.

Thomas Morgan. (page 176) Willingly would I cast a shade over the Misconduct of this Gentleman. This could not be done if I should particularize upon the account you give of him. All I will say shall only be, that I am astonished what could give you such a Byas, as to seem not only to take his part against the JESUITS, but even charge them with a detestable Crime against him, or at least to leave it a doubtful Case. Having said, *the JESUITS were thought to be no Friends to him, but much the contrary*, you presently add, *but whoever his Enemies were, they were resolved not to let him escape in this manner.* This Expression (especially in a Writer who has shew'd an unfriendly bent) is much the same as if you had said, *Whether it was the JESUITS or others*; and naturally implies, that you cannot or will not determine, whether it was they or not, that would not let him escape. And what is it they would not let him escape? Truly no less than an Assassination, as you relate it, attempted by one who grievously wounded Mr. Morgan. Nay, you expressly add,

add, *the JESUITS interposed in favour of Mr. Gage (who wounded him, and whom you term the Assassin) which made some suspect them in the Affair.* And all you say, in favour of the JESUITS, is a meer general Sentence, that *all Persons uncharitably disposed, are but too apt to put such a Construction upon the Occurrences of Life.* Not all Persons uncharitably disposed, Sir, but only such as carry their uncharitable Dispositions to the greatest Extremities. And it might well be expected, that a charitably disposed Person, especially in a Church-History, would have said more particularly, that it was very plain the JESUITS had no hand in so great a Crime. This might the rather have been expected from you, since it may well be supposed, that you are not ignorant how much Dr. Allen shared with the JESUITS, in the Animosities of Mr. Morgan against them. As I am unwilling to say any more of this Subject, so I am sorry you obliged me to say so much.



SECTION XXI.

Of your Records placed under Queen
ELIZABETH'S Reign

PASSING over a great number of other Faults, in what you call Lives in this Part, I come now to the Records, as you are pleased to term them. A great many of them are very needless, some must be remark'd upon, in order to suggest to you a better Use of them hereafter, since you have by no means made a right Use of them hitherto.

Records are usually placed, by other Authors, to confirm the Accounts they had given in the Body of their History. But in yours it providentially happens, that (however you may have design'd them) they plainly confute many things, you advanced in your History. And they put me in mind of what St. *Austin* observes of the *Jews* carrying the Books of Scripture to their own Confusion, and to establish the Christian Faith. *Propterea Judæi adhuc sunt, ut libros nostros portent in confusionem suam* ----- *Proferimus ergo codices ab inimicis Judæis, ut confundamus inimicos infideles. Codicem portat Judæus, unde credat Christianus.* St. *Augustin* in Psalm lvi. Thus you carry those very Records, which are the
Justification

Justification of the JESUITS, and the Confutation of your History.

Thus in the Letter of Dr. *Lewis* (page 225) that great and most holy Man Mr. *Sherwin* is the first of those, who went to offer a Supplication to the Pope in the Affair of putting the *English* College at *Rome* under the Care of the SOCIETY. The Doctor adds indeed, that the Pope at first *vigorously resolved*, that they should absolutely obey Dr. *Glenock*, or go away. And no wonder, since it is a common Rule in Government, to support the actual Superiors till Complaints appear fully made out, and Reasons for a Change are clear'd up. You may observe too, by the bye, that Mr. *Musb* (whatever he was afterwards) appears in Dr. *Lewis's* Letter as one of the chief Doers in the Change. The Doctor also says, that the Cardinal Protector had resolved to give *absolutely to the JESUITS the Care of the Manners, Studies, and Discipline of the Seminary, and the Distribution of Cloaths, and other Necessaries for the Scholars.* A plain Proof that he did not think them blameable, or Authors of Disturbances. Dr. *Lewis* goes on to speak with great and tender Concern of the Affair, and not without Complaint, that some of the young Men were ungrateful to him,
and

and mistook his good Meaning and good Offices on that Occasion. Nor is it to be supposed, that an Affair of that nature could be carried on without some Faults or Mistakes, even in those, who were right in the main, and were supported by the Pope in what they chiefly aim'd at; which was to be under the Care of the SOCIETY.

The next Letter is from Mr. *Haddock*, a near Relation of Dr. *Allen*, and to him. You stile it an Account of the *Revolution* in the *English* College at *Rome*, wherein he was a Person chiefly employ'd by the *Malecontents*. You have already seen, by your own Records, that Mr. *Sherwin* was no less engaged in it, if you will needs call it a *Revolution*. And those, you hear call *Malecontents*, were maintain'd in their Desire by the Pope's Decision. One might also have expected, that, if you would overlook the Merits of Mr. *Sherwin* and others, yet for the sake of *Musb*, *Giffard* and some such, you might have used a softer term than that of *Malecontents*. The Letter itself confirms many of the Particulars I related of that Affair from *Bartoli*, and gives a quite different Idea of it from what your Account suggests.

To come now to the Letter of Dr. *Allen* to Dr. *Lewis*: The whole Letter breathes the

Character

Character of the prudent, the good and the pious Man. It is the greater pity you seem to have consider'd it so little. He tells Dr. Lewis, that he had consulted with Dr. Bristow, Webb, Baily, Martin, and others, about the whole Affair, to see what they liked or misliked in it. This I mention that you may consider what great Men of the Clergy he means in what he adds; which is, that establishing the JESUITS in the Government of the College, *made us, I assure you, a double Easter*; that the Request of having the JESUITS for Governors there, *seemed to all our Nation most lawful, and goodly*: That, tho' the Disorders were exceedingly misliked, *yet the committing the House to the SOCIETY was all our Desires*. And he calls this a *happy Resolution*.

Here, Sir, give me leave again to say to you in St. Austin's Words, *Attende loquenti tibi per os tuum veritati*. Harken to the Truth from your own Mouth, that is, from your own Records. And let me ask a Question or two. *First*, Whether you can possibly think, that one Reader in a hundred will believe you have been duly careful in drawing your Accounts, as you pretend, from such original Writings, while here they see you overlooking what is so material,

terial, and so clear in the very Records you have transcribed. *Secondly*, Whether you can possibly think, that every sensible and impartial Reader will not say, O how widely does this Writer differ in his Sentiments of the JESUITS from Dr. *Allen*, and all the chief of the Clergy! But certainly every wise Reader will know, very readily, where to cast the Scales between theirs and this Compiler's Opinion.---- You would do well also to take notice that Dr. *Allen*, in his *Postscript* here, mentions Mr. *Cottam*'s entering into the SOCIETY; and this Letter is of *May* 12, 1579.

Next to this Letter, you place a strange kind of *Supplication* to Dr. *Lewis*, after Cardinal *Allen*'s Death. There are under it the Names of a great Number of Seminarians. Yet you must allow me to call it a very strange one. *First*, They declare any Foreigner, and consequently the Protector, to be a Person unfit to have the Power of giving Faculties, because that Power requires a Knowledge of the State of the *English* Mission. But sure they might consider, that the Person, whom the Pope thought fit to make Protector, was very likely to know what Faculties were to be given. *Secondly*, Having also signified, that the Protector was moreover unfit because

he hearken'd solely to the JESUITS, they declare the JESUITS are *most unfit* to have that Power. And why? Because, say they, *Ever since they have undertaken our Cause, there have never been wanting Emulations in England, and private Discords between them and our Priests.* On the contray, it is manifest, that between the JESUITS and Clergy there was great Concord. A few uneasy Men are not to be minded. But *Thirdly*, From whence came those Emulofities and Discords? They tell you the Spring, and *only* Spring was, that the JESUITS did, what? Why truly, *took more Care of their own Family than of ours, and obtain'd more ample Faculties and Privileges for them, than our Priests ever had.* Here you may well observe they say, there was *no other* Cause for Emulations and Diffensions. And it is very plain this could be no just Cause. The JESUITS could not be emulous upon account of their being more favour'd than others. And while the Pope and Protector thought it proper to give them such particular Faculties, those must answer for the Discords, who raise them upon that, and that *only* Cause. Pope *Pius* the Fourth, in his Bull, in 1561, had said, that upon Consideration of their Deserts he had judg'd the JESUITS were to be particularly favour'd.

your'd. And if other Popes judged them to deserve particular Faculties, it is very odd they should be quarrell'd with for being thought so deserving by the supreme Authority in the Church. *Fourthly*, These Supplicants add however, that the JESUITS gave no small Satisfaction to all in the Government of the College. A great Commendation. But I do not insist upon it, while they shew themselves to be so improper Judges in other things, if this Supplication is genuine. I say, *if it is genuine*. For tho' you say the Original is in Doway College, yet it has no Date, and by your own Account, both in your Chronological Table, and in your Lives, Dr. Lewis died before Cardinal Allen, tho' this Supplication supposes the contrary. And the whole Tenor of it is such, as can be no Credit to those, whose Name it bears.

The like I affirm of the Piece to which you give the Title of *An Account of the original Cause of the Disturbances of the Roman College, as it is given by Dr. Glenock President*. It is undated, unsigned, and only a Copy, and whoever attributes it to Dr. Glenock, does him not, I do assure you, any Honour. For it makes him say, that from the time of the Disturbance (of which whether the JESUITS were the

I 2 Cause,

Cause, he leaves it doubtful) *the JESUITS took no Care at all of the Discipline and Manners of the Scholars*; and this is so highly improbable in itself, so contrary to all Accounts, and to all that the Pope, the Cardinal Protector, Dr. *Allen*, and the most eminent of the Clergy say of the JESUITS, so contrary to what appears from Mr. *Sherwin's* and others Opinion of them, that it is a Shame to attribute such a Piece to Dr. *Clenock*.

To come now to what you call *Records of the Archpriest*, it is observable, that many of them are very obvious, easily met with in several Books. And yet you very gravely refer the Reader, to Copies of them, in *Doway College*. While Copies of them are so publick, it is a Jest to talk of Copies of them in such Places, as if there you had found by your great Research, what you know may be readily met with in a hundred other Places. But wherever you met with them, you have by no means made a due use of them. For

In Cardinal *Cajetan's* Letter, by which Mr. *Blackwell* is constituted Archpriest, you ought to have observed, *First*, That the Cardinal expressly says, he acted in it according to the *Will of the Pope*. How then could you say, he did it by virtue of his Protectorship

Protectorship? *Secondly*, He expressly says, the Fathers of the SOCIETY of JESUS labour'd both at *Rome* and in other Places for the good of *England*, with great Industry, and without either having, or *pretending* to any Power over the Clergy, or to give them any Trouble, or Molestation; that consequently it seems to be a *manifest Fraud of the Devil*, that any *Catholick* should raise or exercise any Emulation against them, since on the Contrary, they ought to be the more had in all Love and Reverence, the more they embrace Priests and others with greater Alacrity, with good Offices, with Benefits, and a Charity truly paternal. Why then do you suggest, that the JESUITS were guilty of pretending to a Power over the Clergy, and of doing many Injuries to them? Did you place this Piece in your Records to let us see, that you and the Protector were very different in your Sentiments? The Cardinal moreover, in his second Letter, declares the Archpriest was instituted by his Holiness's Order and Command; he expressly calls it an *Ordination and Statute of the Supreme Pastor*; that some began to raise Contentions and hold Conventicles, to call in Question the Orders of Superiors. The Name, he gives those Opponents, is that of *tumultuous Disturbers*.

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Having these things before you, how is it possible you could write of that Affair as you have done?

Your next Piece is a very strange one. You call it *the Protestation of Mr. Mush, one of the chief of the Appellants*. You date it *March* the eighth, 1599. The Appeal is dated *November* 17, 1600. As yet therefore *Mush* was no Appellant, but only a *Protester*. And what doth he protest against? The Archpriest's Authority; for that most grievous Scandals and Contentions had arisen on that Occasion from its first Promulgation: And for that many Priests affirmed, that Power was not of the Pope's Institution. A notorious Mistake, to say no more of it. For, Sir, be pleased to observe (you ought to have done it before) that the Cardinal's second Letter, dated *November* 10, 1598, says, he was extremely delighted to understand by Letters of the Archpriest, of his Assistants, and not a few other grave Men, *the just Joy, and common Approbation of that Subordination, which his Holiness, upon most just and pious Causes, had taken care to have instituted*. He adds, that *the prompt Obedience of all good Priests* had also much rejoiced his Holiness. But Mr. *Mush*, it seems, protests, that *many Priests*, upon the first Promulgation

mulgation of it, asserted the contrary to what the Cardinal says *all good Priests* acknowledged, and joyfully approved. How came you, as indeed you do in your Account of this Affair, to seem much inclined to join with Mr. *Mush* against the Cardinal, Pope, and the common Approbation of all good Priests? You ought to have observed, that the Scandals, *Mush* speaks of, did not proceed from the Authority, but from the Disobedience of the Opposers; and that, as it is certain the Opposers at first were few, so their Pretences were very frivolous.

Upon the next Piece you give us, I must desire you to remember, you had told us that *injurious Characters* were sent to Rome of Mr. *Bishop* and Mr. *Charnock*. When therefore you give here the common Letter of the Cardinals, *Cajetan* and *Borghese*, in the Cause of those two Gentlemen, who would not expect those Cardinals should say something to clear them, if they had been injured? Yet all, that the Letter says, is only, that having heard and examined the Cause of those two Priests, who had been confined *by the Pope's Command*, they judged it *by no means convenient* for the Cause of *England*, that the said Priests should soon return thither. Then they order, under a Precept of Obedience, and

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Pain of Suspension, in the Name of his Holiness and their own, that those two should not return to *England* without a special Leave, but should remain in the mean while *quietly and peaceably* in some Catholick Countries prescribed to them. I leave you to shew what you can here find to prove that injurious Characters had been sent of them. These Cardinals were appointed Judges in the Cause. Equitable as they were, they would have said something as I observed above, to clear those Gentlemen, if they had found them injured. And pray tell us, how in the Title of this Piece, you stile those two *Appellants*. It is dated *April, 21, 1599*. The Appeal is dated the following Year, *November 17*; nor are their Names among the Appellants.

To pass now to the *Briefs* of *Clement* the *Eighth* in the Affair of the Archpriest, you ought to have observed, that his Holiness in the first (as you place it) says, that Cardinal *Cajetan* instituted the Authority and Person of the Archpriest by the *Commission* of his Holiness; that it was done by *mature Deliberation*, that *many joyfully* obey'd it, that only a *few* (in the *Latin* it is *non-nullos*) opposed it, that he did not think in the least, that any *Deference* was to be had

had to their Appeal, and that they ought to have obey'd: And in the second *Brief*, you ought to have remark'd, that altho' for Peace sake the Pope commands the Archpriest not to treat with the JESUITS about the Government of the Clergy, yet he adds, that he orders this, *Not that we suspect any sinister (Doings) or Evil of those Religious, whom we know to be led with a sincere Zeal of Piety, and to seek the things that are of God, but that we think this convenient for maintaining Peace and Quiet in that Kingdom among Catholicks; which those same Religious of the SOCIETY have judged to be true and expedient.* How many Misrepresentations might you have avoided, if you would have taken notice of such Particulars. Remember hereafter, there is no writing a History with any Credit, unless such Pieces are accurately weigh'd and follow'd.

As to your *Records of Ordination*, I will only say, that if you was resolved to give the World your own Dissertation on that Subject, you might have printed it separately. But it had no Title to make so large a Part of your Records, or to be any Record at all. Besides, you must give me leave to tell you, there are many Defects in your Dissertation. And as to your *Miscellaneous*
I 5 *Records,*

Records, what occasion was there for the Reasons why the Council of *Trent* is not received in *France*, in Points of Discipline? But if you would needs go out of your way to do it, why would you do it from so bad an Author as *Du Pin*?

SECTION XXII.

Remarks on your Lives of Mr. BISHOP, DIGBY, HARRISON, BIRKET, WATSON, and BLACKWELL.

IT would be a great Mistake in you, Sir, to think I had no other Remarks to add, either on the Records or other Parts of your Work under Queen *Elizabeth's* Reign. But finding that even a Specimen of your Faults leads me already to a greater length than I design'd, I omit many things. And for the same Reason, I pass over many under the Reign of King *James the First*. But what I shall observe upon some of your Lives, in this Part of your Work, will sufficiently open to you an extensive View of Supplements and Amendments.

William Bishop. (page 361.) Here, as in several other Lives, I will for the sake of Expedition

Expedition and Brevity quote your Words without any Turn of Introduction, and subjoin a few Notes upon them ----- "*a Dispute happening between the Archpriest and several eminent Men of the Clergy*"

----- I have already shewed you it was not at first a *Dispute*, but a *Disobedience*: Not properly of *several*, but of *few*: Not of eminent Men, if you mean it of them in general, but Men of a quite different Sort. For, I presume, you will not assert such as *Watson* and *Clark* to be your eminent Men. And whereas you speak as if Mr. *Bishop* and *Charnock* went to *Rome* in Favour of the Appellants, I have shew'd, that the Appeal was a Year after their Journey to *Rome* ----- "*they were taken into Custody by the Protector's Order.*" You should have added the Pope's Order.

----- *Having one way or other got free from their Confinement.* I have told you what way. It was with great Restrictions; and I might have added, it was through *Fl Parsons* Intercession, that greater Severity was not used; the Pope being very much offended at them, and looking upon them as *turbulent Persons and the Heads of a factious Party*, even as you express the Cause of their Confinement.

I take no notice of the Protestation of Allegiance sign'd by Mr. *Bishop*, for Reasons which you will easily guess. But I must not omit to shew you how unaccountable a Writer you are when you add, that when the intended Match with *Spain* seem'd a proper Juncture to send a Bishop into *England*, then *all former Difficulties vanished away, and were regarded rather as domestick Conveniences, than Matters worthy of Consideration.* Explain yourself, and express your Mind better. For I presume you would not say the Pope deferr'd sending Bishops, and so long, upon Matters *not worthy of Consideration.* And if at length he sent a Bishop, and this very Person, it was when the Age of seventy Years, and other Methods of Conduct, had altered the Opinion formerly had of this Gentleman. What you quote of a Monk saying, that Mr. *Bishop* had been *unworthily treated by those who were emulous,* should not have been mention'd by you, till you had reflected, that the Treatment he met with, was from the Protector and the Pope. If after this you would still approve of it, one must needs say you treat his Holiness very unworthily.

Everard Digby. (page 364.) I only just mention this Gentleman to mind you,
that

that it would have been no more than a common piece of Justice in you, to have taken notice, that he publicly declared, that the JESUITS, particularly F. Gerard, with whom he was most intimate, were neither engaged in, nor acquainted with the Gunpowder Plot.

William Harrison. (page 368.) What do you here mean by saying, he design'd to make the Clergy *Independent*, and adding, *which they had never been either at Doway or on the Mission since Cardinal Allen's Decease?* If you mean, as all your Readers will generally think from your usual ways, *independent* of the JESUITS; then all wise Readers will think you are under a strange Bias. *First*, Because if you mean Dependency in their Education, it was what that great Cardinal was so far from disapproving, that he highly approved of it. And *Secondly*, Sure you think they were, in other respects, sufficiently independent of the JESUITS from the time of *Clement the Eighth's* Bull in 1602. And this was a dozen Years before Mr. *Harrison* was made Archpriest. *Thirdly*, You had said just before, that he was upon so good Terms with the JESUITS, that he apprehended no Opposition from that Quarter. Consequently he did not apprehend they

they were for having the Clergy Dependent. *Fourthly*, As to your saying, he resolved to put in Execution, and strictly, the Orders sent from Rome, that the JESUITS should not be advised with, nor interfere in Matters belonging to the Clergy, it is very plain you can have no Reason to insinuate, that his Predecessor did not put those Orders strictly in Execution; but there was great reason for an impartial Man to observe (and you do not) that those Orders were what the JESUITS thought convenient for Peace sake, and that the Pope did not give them out of any sinister Suspicion of the JESUITS, but that he declared the contrary. If you will insinuate any such Suspicion, it will only be a new Proof of your often clashing with his Holiness. Infine, as to the *Petition*, which you tell us was sign'd by Mr. *Harrison* and his twelve Assistants, we shall consider it when we come to your Records.

George Birket. (page 377.) In due Method (but that is what you often overlook) this Gentleman should have been placed before Mr. *Harrison*, who was his Successor. The Words you here quote of St. *Bernard* of being fixt so to one Order, as to be united with all by Charity, well deserve your serious Meditation. And then you will very probably think, that among the Letters of
Mr.

Mr. Birket in your Records, you ought to have given a Place to that, wherein he speaks with the highest Commendation of F. Campanian, F. Parsons, and of the SOCIETY. As you may see, when you amend your Work, which wants it so very much, in *Bartoli*, l. 4. cap. 8.

William Watson. (page 379.) In speaking of his asking Pardon of the JESUITS at his Death, you say it was for the Books he had publish'd against them, in relation to their *Encroachments upon the Rights of the Clergy*. You often seem to be very much haunted with that Man's railing upon *fancied Encroachments* of the JESUITS. In your Book of their *Secret Policy*, you did it almost as wildly as *Watson* himself. The Fit returns upon you often in this present Work, tho' something more moderately. Here indeed you own, *it was very fit that Watson should make a Disclaim of that Passion, and several groundless Aspersions utter'd upon that Occasion*. This is the least you could say of his Writings; and the least, you can say of your own, is to disclaim several groundless Aspersions you have also utter'd against the JESUITS. Nor is it enough, that with regard to *Watson* you here add, *there is no reason to think, what the same Historians add, that the JESUITS cunningly engaged* Mr.

Mr. Watson in this Plot of Sir Walter Raleigh's, purposely to get rid of a troublesome Adversary, and pay him home for the many Affronts he had offer'd them. You ought to have also observed, that nothing can be more unjust, and even ridiculous, than such a Fancy of some Protestant Writers. You ought to have added a clearer Detestation of it; as well as of Watson's Writings, which every one of common Equity, and common Sense must needs abhor.

What I say of his Writings I mean particularly of his *Quodlibets*. For it is the only one I have read through. It is such a piece of Spleen, join'd with so much Dulness, as can scarce be equalled. The chief Flowers of his Eloquence are to call the JESUITS, not mere Knaves, but *Atheistical*, *Diabolical*, &c. They are his Elegancies in almost every Leaf. Yet have I seen this Book, wretched as it is, quoted against the JESUITS, as of Moment against them, because written by a Clergyman, and he join'd with others. It would indeed be very astonishing, that others should join with him, if it could be thought they approved his Writings. You are sensible he prejudiced their Cause by his Passion. Instead of Passion, you might well have said, his
his

his Rage. For one, who had been an Enemy to the JESUITS, but was afterwards reclaim'd, confessed in three of his Letters (which we still have, says *Bartoli*, lib. 5. cap. 16.) that *Watson's* Book had induced him to betray a Catholick Priest into the Hands of the Government, and that *Watson* himself not only commended him for it, but also told him, it was very lawful (such was his *Casuistry*) to betray all that favour'd the JESUITS; and that the Death of three excellent Priests, *Tichburn*, *Page*, and *Watkinson*, who were executed for their Religion, was attributed to that unhappy Man: Of whom I would not have spoken thus, but as it is requisite to prevent the Impressions some might take from his Writings, unless they were forewarn'd how little he is to be heeded.

George Blackwell. (page 380.) You call him a *Creature of the JESUITS*. So *Watson* had called him before you. It seems, in your Stile, every Clergyman that loved and esteem'd them, stands fair to be called *their Creature*. For there is no manner of reason to call Mr. *Blackwell* so, but what may equally fix that Title upon Mr. *Sherwin*, *Allen*, *Stapleton*, &c. You own that F. *Parsons* for some time encouraged the Clergy in their *Petitions for Episcopal Government*.
He

He always encouraged them in what he thought was right. ----- Yet afterwards certain Reasons prevailed with him to carry on the Project of an Archpriest. Considering your Stile, it is to be fear'd, that certain Reasons here means *Encroachments*, and *Politicks*. Such Imaginations seem to haunt you. But the true Reasons were from his Submission to the Pope. And this ought to have made others obey. ----- The chief of the Body of the Clergy complain'd mightily that they were imposed upon, being never advised with, much less consenting. First, It has been already shew'd, they were but few, and not the chief of that Body. Secondly, It was by the Pope's Order. Must either you, or they call his Ordination an *Imposition*? Especially since his Holiness often declared in the most solemn Manner, that he did it upon mature Deliberation. Thirdly, Could they, or can you, with any Decency, complain of such Orders because such and such particular Persons were not advised with? Must they prescribe to the Pope the Persons he must consult? Or must the Supreme Pastor expect the Consent of every uneasy Man? But these things have been already consider'd, and I am sorry you force me to repeat them again, at least in short. ---- In Conclusion he took the Oath, and several,

several, both Clergy, Regulars, and Laymen, follow'd his Example. You should have added, but not of the JESUITS. They were against it from the very first, and the Pope confirm'd their Opinion.

SECTION XXIII.

On your Lives of Mr. CHAMBERS, CLEMENT, NEWMAN, and WORTHINGTON.

ROBERT Chambers. (page 381.) The Consequence of the Visit, wherein this Gentleman was join'd with Dr. Clement, in 1612, was redeeming the Clergy from several great Oppressions they had lain under for several Years. What were these great Oppressions? Tell us, and as far as we see Cause, we will grieve for the Oppressed, and rejoice at their Relief. You tell us in the Life of Dr. Clement some of them. And there we will consider the Case. In the mean while, be pleased to reflect, that to make People great Oppressors of the Clergy, and for several Years, is a hard Censure. A good and moderate Man might have said that the Clergy were, by that Visit, put into a new Method in some things, which
was

was thought more convenient, all new Circumstances consider'd. But a good Historian would not have called the former Methods by the Name of *Oppressions*. For by whom, infine, were those things, which you call *Oppressions*, brought in? By the Pope, by the Protector, the Clergy themselves; partly as proper, partly as necessary in those Times; as you will now see.

Cesar Clement. (page 388.) No one doubts of his being an able Man. But who can forbear smiling to hear you make such a mysterious Piece, such a stretch of Politicks, as you do, of his managing the Visit of *Dorway College*? Alas! Sir, there was no need of Politicks in the Affair. What you call *playing the Clergy's Game artfully*, and *spinning his Thread of Politicks so fine*, is quite out of the Case; and scarce any one but you would have found place for them here. Such out of the way Fancies are a lamentable Weakness. For your Recovery in the present Case, let us consider your Expressions here, more particularly, tho' in short.

The College being under this Direction, several Alterations were made very prejudicial to the Clergy. The Direction here spoken of was the Presidentship of Dr. *Worthington*. You had taken care to say he was made

made President by the Interest of *F. Parsons*.

And in your way of writing, one may fairly suppose this is observed, to make him bear the Blame of the Alterations, which you call *Oppressions*. But you should not so often forget, that whatever Interest *F. Parsons* and the *JESUITS* might have at *Rome*, the Alterations were made by the Approbation and Authority of the Pope and Protector. They consequently must be charged jointly, at least, with the *Oppressions*, if you are resolved to have that be the Word. And yet it so happens, that the first Alteration you here mention, for an Oppression, was neither an Oppression, nor made under *Dr. Worthington*. It is this, in your Words: *Seven or eight able Doctors of Divinity were discharged ----- the Scholars were ordered to frequent the JESUITS Schools*. This was in the time of *Dr. Barret*, some Years before *Dr. Worthington* was President. And what here you call *discharged*, in *Dr. Barret's Life* (page 68.) You express very differently. *Many of the ancient Doctors and Professors entirely left the College (upon its removal from Rheims) and looked out for a Subsistence elsewhere: So that the English Students, at their Return to Doway, were under a necessity of frequenting the JESUITS Schools*. It was therefore not an Alteration
made

made by Dr. *Worthington*, but already made; and not by Contrivance of him and the JESUITS. As to the appointing a JESUIT for the Confessor to the College, this also was in Dr. *Barret's* time, and if, as you here say, *it was at F. Parsons Intimation*, it was with the Protector's Approbation. Nay, his very great Approbation. For his Words upon it, (in your own Records, page 249.) are *Valde proba*. And where is the harm of intimating what Superiors do highly approve? You add here,

Dr. *Worthington* was charged to carry on the Project of the Archpriest establish'd Anno 1598. He was therefore establish'd a Year before Dr. *Worthington* was President. Consequently again it was not now properly a Project, but a Point establish'd; and much less was it an Alteration made under his Direction.-----*These were the Clergy's Grievances*. What, Sir, will you call the Institution of an Archpriest, a Grievance of the Clergy, tho' made and confirm'd over and over by the Pope, and tho' the Pope did also affirm he was much rejoiced, that the Clergy received that Institution with Joy? Would you persuade us, that both the Clergy and the Pope rejoiced at *Grievances* of the Clergy? And must that Authority, in your Idea, be counted among

among the Oppressions of the Clergy? This confused jumbling of Times, and Accusations, and Inconsistencies, and Indecencies, even to the Supreme Authority, to make up a ratling Chain of Complaints, proceeds from what I term'd above, *fagotting your Notions as they fall*. But let us see if you mend in what follows.

The JESUITS began to disrelish Dr. Worthington, because he would not go all their lengths. In the Life of Dr. Barret, you said this same Dr. Worthington (but you are very subject to forget yourself) was a Person entirely under the Direction of F. Parsons. You add, they were willing to have his Conduct inspected. But lest it should be thought that Willingness was free from Plot and Contrivance (things of which you often dream) you take care to add, it was because the JESUITS were in hopes of his Removal, that another might step into his Place, who would be more pliable. It must be own'd you have unaccountable Ideas of the JESUITS. Strange Men! Would they have one more pliable than one who was entirely under their Direction? You even make him so pliable, as to be for giving up the College to the JESUITS, as we shall see afterwards. Could they still hope for one more pliable?

After

After this, you here come with Dr. Clement's Politicks, and you tell us, *he played the Clergy's Game so artfully, and spun the Thread of his Politicks so fine, that both Parties were entertain'd with Hopes and Fears.* Just before he was *Impartial*; here he is *playing the Game of one Party.* Very fine Words, but not very consistent! ----- His main Design was the Removal of Dr. Worthington. This, at least, could need no *fine Thread of Politicks.* For it was what you tell us both Parties desired.

“ At the same time (take notice, Sir,
 “ they are your own Words) the Visitors
 “ gave an extraordinary Character of the
 “ JESUITS, as far as they concern'd them-
 “ selves in the Affairs of the College.
 “ That they had been very useful, and
 “ the properest Persons to manage the
 “ Pensions paid by the Courts of Rome
 “ and Spain; that they had an excellent
 “ Faculty in instructing Youth.” This
 Character (and here you allow the Truth
 of it) is so clear a Confutation of most
 things you have been often saying of the
 JESUITS, that every Reader will be apt to
 say, was ever any Writer so plainly self-
 convicted? Nor will they know what to
 make of you when you add, *these were*
mysterious Steps, and made the JESUITS
neglect

neglect their Interest. No one else imagines it is a Mystery, that equitable Visitors should give Persons a true Character. And while the JESUITS deserved such a Character, all the Mystery will be, to find what you could mean by saying, *it made them neglect their Interest.* For Men, who managed as the Visitors affirm'd the JESUITS did, could have no Interest in the Case, but the Good of the College. When therefore you here conclude, *There is a meum and tuum, manageable under the Direction of Charity, which ought never to be neglected,* I do assure you it is an excellent *Memorandum.*

William Newman. (page 390.) To take no farther Notice of what you say of this Gentleman and the College of *Lisbon*, I must beg leave to hope you mistake the meaning of the *Founder* when you tell us, *He saw those, who opposed Mr. Newman, sought more their own Convenience than the Good of the common Cause.* One must be very slow in believing, that a charitable Founder would judge so uncharitably of those, who had been so long remarkably zealous for the common Cause, in the Opinion of Popes, Protectors, and the most eminent of the Clergy.

Thomas Worthington. (page 391.) In the former Life you repeated, and much

in the same Words, what you had lately said in the Article of Colleges founded abroad. In this you repeat what you had so very lately said in the Life of Dr. *Clement*. And indeed your Repetitions are insupportable. I will not be led by them to repeat the Remarks made so lately on Dr. *Clement's* Life. But one must needs wonder what you mean by these Words: *Father Parsons proposed to Dr. Worthington, to accept of a Mitre-----and Dr. Worthington, by way of Requital, was privately dealt with to resign the College into the JESUITS Hands.* I hope no *Simonical Requital* is meant. And you might well have reflected, how wild a thing it is to talk of his resigning it into their Hands, while every body knows, it was not in his Power to do it any otherwise, than by his Willingness to resign in their Favour, and that it could not be done but by the Pope's Authority. Besides, you told us in Dr. *Clement's* Life, the JESUITS hoped for one *more pliable* in Dr. *Worthington's* Place. This must naturally mean another Clergyman, and not a JESUIT. Consistency in History requires a better Memory. As to your Doubt of his being of the SOCIETY, it is strange you should make him such a Creature of the JESUITS, as you do, and yet be
loath

to allow, that he died a Novice of their Order, while the thing is so very certain.

SECTION XXIV.

*On the Lives of F. GARNET, and
F. PARSONS.*

HENRY Garnet. (page 395.) In this Life your Expressions, here and there, have a sort of an Oddness which I am willing to overlook, since in the main you have managed the Account tolerably well. But you must give one leave to wish you had more fully shew'd, that as no Cause ever made a greater Noise, so no one's Innocence was ever more clearly proved. *Bartoli* has shew'd it to a great degree of Demonstration. No one either by natural Temper, or by Virtue, and by the whole Tenour of his Life and Conduct, was more averse from any violent Ways. No one could be more unlikely either to frame, or to countenance such horrid Designs, as that of the Gunpowder Plot. Nor was there ever, at any Execution, seen a more universal Respect to any one's Holiness, than to his, among the many thousands of Spectators, most of whom had been before enflamed against him

by Mis-representations. The Praises of his Sanctity continued long, even among Protestants. Vast numbers flock'd to behold his Head fixt on the Bridge, while it was generally thought to be an undoubted Work of God, that his Countenance, which was always singularly venerable, remain'd above twenty Days with the Vivacity and Colour he had when alive, and with that air of Sanctity which was peculiar in his living Aspect. For these and farther Particulars of his whole Cause, and his Virtues, I refer you to *Bartoli*. There you will find Materials for a large Supplement to your Work.

Robert Parsons. (page 402.) So many are the Obligations, which all Catholicks, and their Clergy in particular, have to this great and holy Man, that it would have alone blasted your History for ever, if you had not given him a great Character. His Care and successful Zeal in procuring several Establishments for the Clergy, his obtaining a large Pension for the *Rheims* College, his promoting the *Rheims* Testament, and getting a thousand Crowns towards the Printing of it, his obtaining a Cardinal's Cap for *Dr. Allen*, as the Doctor acknowledged; infine, his constantly promoting the Good of the Clergy many other ways, will

will ever make his Memory dear to all, who have the true Spirit of the *Sherwin's*, the *Allen's*, the *Stapleton's*, &c. And it may very justly be affirm'd, that for any Clergyman to asperse his Memory, would be an unaccountable Ingratitude.

Many things, which you say in his Commendation here, are the more to be observed, because they are a clear Confutation of what you say of him in other places. His original Writings do, as you here own, *speake plainly his Temper and the Tendency of his Labours; he had all that can be required to compleat the Character of an ingenious Man, and a zealous Assertor of the Catholick Cause; his Judgment was solid and well regulated; he was irreproachable in his Morals, and very exact in all the Duties of his Profession; all his Letters are written in a Christian Stile; and tho' a great deal of Warmth and Mettle may be discovered in several of his Books, they seem not to be the Effects of Resentment, but of Zeal.* It will be impossible to reconcile all this with what you have said of him at other times. Nay it cannot be reconciled with what you say of him here, that *his Attempts upon the Liberties of the Clergy, both in the Colleges and upon the Mission, appear to me an undeniable Fact, confirm'd by all the Records*

198 *A Specimen of Amendments*

I can meet with, as well as by the natural Issue of his Politicks.

I will not pretend to understand what you mean by *the natural Issue of his Politicks*. But I am sure, the Issue or Effects of his Zeal for the Clergy was such, that no Man ever did them more good. I am farther sure, and have proved this too already, that the best Records shew, that he was very far from Attempts upon their Liberty. You seem to aim at reconciling his Zeal, and Piety with what you call his Attempts upon the Liberty of the Clergy, by saying, *The very best of Men have, in all Ages, been accusom'd to oppose one another where personal and domestick Interest was concern'd*. But you should reflect they did not, they could not consistently, with being the best of Men, oppose one another by a Series of ensnaring Contrivances, false and injurious Characters, deceiving of Popes, misrepresenting Matters out of private Interest, contrary to publick Good, &c. Yet this is what you must mean by *F. Parsons Attempts*, if you mean them with reference to the Affairs you speak of in other Places.

You said also, a little before, *I take the Liberty to tax him with what was human and improper in his Conduct; wherein he cannot be defended without Injury to a great many*

many worthy Missioners, who have an equal Right to a clear Character. You do indeed take a great Liberty to tax him. And tho' no Body pretends to make *F. Parsons* exempt from all human Failures, as you pretend they do, yet I affirm, and with great Truth and Justice, and have already proved, and shall do it still farther, that your Complaints of him are very groundless. Take, for instance, what he did in the Affair of *Mr. Bishop* and *Mr. Charnock*. It is plain *F. Parsons* cannot be justly taxed, without taxing the Protector and the Pope, under whose Orders and Eyes he acted.

And if you had been pleased to place in your Records, as it well deserved it, the Letter he dictated a little before his Death to *Mr. Birket*, your Reader would have there seen him protesting in a most edifying Manner, and when he now was in so near a View of the Judgment of God, that “ he sends that Letter in Testimony
“ of that Charity and perfect Love, with
“ which he embraces, and *had constantly*
“ *embraced* them all in Christ *JESUS*:
“ That he leaves the World with the
“ same Desire of their Love, Peace and
“ Union among themselves, and of their
“ perfect Correspondence with all those of
“ the SOCIETY, which *he always had*
“ in his Life time. And that there never

" was to his Knowledge, either in him-
 " self or any other JESUIT, any Desire
 " of Superiority, either over the Arch-
 " priest, or any of the Clergy, but that
 " they all aimed at a perfect Correspon-
 " dence." These were his Sentiments.
 And upon them I wish you would ask
 yourself the two or three following Que-
 stions. Have I not own'd him to be a
 very virtuous Man? Could a pious Man,
 or any one but a Reprobate, die with such
 Protestations in his Mouth, if he had for a
 long Series of Years been attempting upon
 the Liberties of the Clergy?

Pursue such Questions, Sir, in your pri-
 vate Thoughts, and to do farther Justice to
 this great and holy Man, this cheif Friend
 and Coadjutor of Cardinal *Allen*, consult
Bartoli and others, and see what Additions,
 what Amendments are wanting to your
 Work, with regard to him. Behold him
 particularly calling in his last Moments for
 the Cords, with which his dear Friend
F. Campian had been stretch'd upon the
 Rack, kissing them with Reverence, putting
 them about his Neck, and breaking out into
 such pious Words, as made all around him
 burst into a torrent of Tears. Behold him
 expiring in the most holy Sentiments. Behold
 him, infine, buried in the same Church near
 Cardinal *Allen*; Providence thus ordering
 it,

it, that as in Life they were united in Love, and in their mutual Endeavours for the Cause of God, so they should not be separated after Death. And then imagine you hear St. *Austin* saying to you: *Istos aspice, istos erubescere, istis parce, vel tibi potius, ne Rector & Habitator illorum tibi forte non parcat.* Contra *Jul. Pel.* l. 1. c. 2. Look on them, blush when you behold them, spare them, or rather spare yourself, lest perhaps he that ruled them, and dwelt in them, should not spare you.

Upon speaking of *F. Parsons* as the chief Coadjutor of Cardinal *Allen*, I cannot but subjoin the very Words of that great Cardinal, from which I took that Expression. In a Letter to Dr. *Baily*, thus he speaks: "My Promotion is very acceptable to you; but by how much the more you rejoice at this out of Kindness to me, by so much the more *all you*, to whom I am so dear, are obliged by a new Tye of Love and Gratitude to the whole SOCIETY, and namely to our ancient and singularly good Father and chief Coadjutor; for next to God, *F. Parsons* made me Cardinal." Learn from this great and excellent Cardinal, true Sentiments of Love and Gratitude. You cannot have a better Master.

The only Remark, I will farther add here, is to ask whether the Quotation you bring concerning the *Christian Directory* of F. Parsons is brought with a Design to approve of it? If not, you should have plainly said so. In the mean while, I can assure you, that, as scarce any Book ever did more Good, so upon comparing it with *Granada* and *Laarte*, you will find no grounds to intimate (as some have done) that he took it from those Authors. And it will be hard to name any Book, that has greater Marks of an original Work, or penned in a more genuine Stile, or with less appearance of a Translator or Plagiary.

SECTION XXV.

On your Life of F. FITZHERBERT.

THOMAS Fitzherbert. (page. 410.) It has been necessary to observe to you, that a great Defect of your present Work is, to have omitted such Instances, and particular Examples of Sanctity, as are the properest Business of a Church-Historian. How defective you have been on that account in the Life of this holy Man, you shall soon find. But before I suggest a Supplement

plement of what you have not said of him, I must shew how strangely you speak in what you say of him. I will quote some of your Expressions, and subjoin, a few Remarks.

The Clergy had discover'd, that Mr. Fitzherbert had constantly consulted F. Parsons and the JESUITS, in all Matters relating to the Clergy: And that too, contrary to an express Order, lately directed to the Archpriest from Rome. It is true such Orders were given to the Archpriest, and I have told you how, and why. But none such had been given to Mr. Fitzherbert. He was at liberty to consult what Persons he thought fit. And you may assure yourself, that as to his Correspondence, particularly with F. Parsons, it is a mere Jest to call it a Discovery. It was open and known to every Body. They valued their mutual Intimacy, and had neither a mind, nor any reason to make it a Secret. Their Designs were upright. And, I must repeat it again, it is a mere Jest to make their Correspondence a Discovery. But it seems they discover'd (for you seem resolved to make them notable Men at Discoveries) moreover, that this Correspondence had been very prejudicial both to the Interest and Reputation of the Clergy; as it was made
appear

appear from several Instances ; Now, Sir, be pleased to attend. I absolutely affirm, that no such thing was ever made to appear, and I here publickly defy you to produce any one such Instance. On the other hand, I publickly promise you to produce, when ever you please, several Instances that both of them had a most tender Regard, and promoted, with great Zeal and Efficacy, the true Interest, and Reputation of the Clergy. You add,

That Mr. Fitzherbert was an improper Person to be employ'd by the Clergy, appear'd a few Years after, viz. An. 1614, when he pulled off the Mask, and became a JESUIT. This way of Expression naturally implies, that he had been guilty of Insincerity, and of such unfair Dealings as wanted a Mask. In this Sense you have used that Expression more than once. It can hardly have a good one. It is well therefore, that *Mr. Fitzherbert* was a Man of such known Worth, Honour, and Virtue, that such an Expression could not be less properly used than of him, whom all good People so justly respect. The Gratitude, which the Clergy in particular owe him, will make them wonder you cou'd speak of him in such a manner. Wonder, is too weak a term. They will be astonish'd. And the Lenitive, you pretend

tend to add, is no Lenitive at all. *I take Notice of this, you say, not with any Design of detracting from the Merit of that worthy Person; or that he acted contrary to the Suggestions of a good Conscience.* But what good Design could you have in using such a turn of Stile as cannot naturally mean any good?

That the Steps he took were somewhat mysterious, and detrimental to the Clergy, is observed by the Archpriest, Mr. Birket, in his Letters to him, and to F. Parsons. We will consider those Letters when we come to your Records of this Part. The *Christian Stile*, wherein you own Mr. Fitzherbert's Letters are written, have nothing of the mysterious kind you speak of. In the mean while, you must be warn'd again, that you write as if your Case was very like that of Persons under a dismal panick Fright. To them a Shadow or a Shrub in the Dusk of the Evening, and a glimmering Moonlight, is most certainly a Giant or a Spirit. To you, with a Head full of strange Notions of Designs, Contrivances, and mysterious Steps of the JESUITS and their Friends, every thing is a Plot. And if a good Man becomes a JESUIT, you cry, he pulled off the Mask, and imagine he had been for many Years mysteriously intriguing.

triguing against the Clergy. These groundless Terrors give your History a strange wild air.

Give me leave farther to ask, what you would think of one, that should speak of *Dr. Clement*, as you do of *Mr. Fitzherbert*. Suppose I should say (which I am very far from either saying or thinking) that the Doctor was discover'd to have been playing artfully the Clergy's Game, and having, by spinning a fine Thread of Politicks, and by mysterious Steps, made the JESUITS neglect their Interest, he at length flung off the Mask, &c. I presume you here remember your own ways of speaking. But say, what would you think of one, that should speak so in the Case of *Dr. Clement*? And to make you more sensible how unaccountably you speak in the Case of *Mr. Fitzherbert*, be pleas'd to reflect, that he was, after he became a JESUIT, made Rector of the *English Seminary*, and govern'd it with great Satisfaction of all for near two and twenty Years. If he had been such a Man as you represent him, that is, one who by underhand Correspondence, and such Dealings as wanted a Mask, had been injuring the Clergy for many Years, would the JESUITS have been so unwise as to make him Rector of a Seminary of the same

same Clergy? Could he have govern'd it with so great Satisfaction, for so many Years? Upon flinging off the Mask he must have appear'd (if there had been any Truth in what you insinuate) too odious a Man to have been chosen Rector, or have govern'd that Seminary so long with such general Approbation of Popes, Protectors, and Subjects.

But the Truth of the Matter is, he was quite a different Man from what you represent him, as to any unworthy Politick Tricks; both in his Nature, and in his Writings (as appears in his excellent Books of *Policy and Religion*) he detested them. And tho' he was remarkably prudent, yet was he no less remarkably candid; even so far as to be candid rather to an Excess. In a Word, such was his Sanctity, that it will certainly be astonishing to find you could characterize, in the way you do, a Person whom all good Men admire. And how can they chuse but admire him, while the Favours he received from God were so singular, as will now appear by mentioning a few Particulars.

From his tender Years, God inspired him with a great Devotion to our *most Blessed Lady*. This increased with his Age. Hence, when scarce twenty Years old, he made

made a Vow of daily reciting her Office. He afterwards added other Obligations in her Honour; as of fasting on all Vigils of her Feasts, and even abstaining on those Days from Eggs, Fish, and all Whitemeats, reciting her Beads every Day, and twice on *Saturdays*, and saying the whole Rosary, and going to Confession and Communion on her Feasts. After the Death of his Lady, he made a general Confession to one of the SOCIETY, and on the Feast of the *Annunciation*, in 1588, he vowed Chastity in Honour of the most Blessed Virgin, and in 1601, on the Feast of her *Nativity*, he moreover made a Vow of entering into Priest's Orders, that he might more entirely consecrate himself to the Service of GOD and his Blessed Mother. Accordingly he was made Priest at *Rome* the following Year, on the Vigil, and sung his first Mass on the Feast of her *Annunciation*. He moreover made a Vow of daily reciting the Office of the Holy Ghost, and other Prayers in Honour of the most Blessed TRINITY, and of his particular Patrons. In 1606, on the Feast of the *Assumption* he made a Vow of living and dying in the SOCIETY of JESUS, and was admitted into it on the Feast of her *Nativity*. Thus his Devotion to our Blessed
Lady

Lady appear'd in his chusing her Festival Days for the greatest Actions of his Life, so to have his holiest Resolutions confirm'd by her Intercession. And by this he continued in the SOCIETY till his Death, with a general Opinion of being a Man of very eminent Perfection.

GOD began to lead him to Sanctity by very early Steps. He was scarce six Years old when he received such a particular Light of Faith, that he would frequently look up to Heaven, contemplating with great Admiration, the Attributes of GOD, and particularly his Eternity. About ten Years of Age he was much addicted to Alms-giving, often hiding his Meat to give it to the Poor; and his Fasts at that Age were sometimes indiscreet, not having as yet any spiritual Director. About twelve Years of Age he heard several things of the JESUITS and their Institute, and began from that time to have a great Esteem of them, and a Love for such as were well affected to them, and at the same time he conceived an ardent Desire of Martyrdom. Among the several most affectionate Sentiments, which GOD raised in his Heart from his tender Years, remarkable were those he had upon the Suggestion, which his pious Mother gave him about preparing
for

for his first Communion. He was then scarce past ten Years of Age, when going into the Fields and there thinking of the Greatness of that Mystery, and begging of God to prepare him for it, he burst out into vehement Tears of Devotion. Such Sentiments were frequent in him all his Life. And, to omit other Particulars of that Nature, when he was in *Spain*, it pleased God to imprint in his Mind such a clear Representation of *CHRIST* crucified, that it was continually in his Thoughts in a very lively manner, without Intermision for several Days. At another time, reading the Life of *St. Benedict* written by *St. Gregory* the Great, he was dissolved in Tears, and past the greatest part of the Night in admirable spiritual Comfort and Sweetness of Devotion.

The like heavenly Visitations were much more frequent and copious after his entering into the SOCIETY. Among many such, when on the Night of our Blessed Saviour's Nativity he was communicating the Seminarists at *Rome*, such a Torrent of Tears burst from him, that he was not able to go on in giving the Communion, or to sing the remaining part of the High-Mass, and could scarce finish the Prayers in a low Voice. This pious Vehemence of affectionate

affectionate Devotion continued for two or three Days together, tho' he was much grieved, that such Favours should happen to him in Publick. In this Tenour of Sanctity he continued to the Age of eighty seven, when he died in a most pious manner, answerable to such a holy Life.

Let me now ask you, Sir, whether such a Man deserved to be represented in the way you have done it? You say indeed (and in repeating it, I would willingly make the best of it) that you speak so, *not with any Design of detracting from the Merit of that worthy Person, or that he acted contrary to the Suggestions of a good Conscience.* Alas! I fear you will not be able to make any thing of this but a plain Self-contradiction. It is, at best, telling your Reader, that he must not mind what you had been saying. You had been representing him as playing an unworthy Part, insinuating, that he betray'd the Trust he ow'd to the Clergy while he was Agent for them, that he violated the Pope's express Orders, and that it was not till after many Years that he pulled off the Mask. And then to say, you would not *detract from his Merit*, must be either taken for a Self-contradiction, or it must add to the Indignation of those, who are acquainted
with

with the Merit of this great and holy Man, while they see you treat him so unworthily.

SECTION XXVI.

*On your Lives of F. Oldcorn,
Br. OWEN, and F. GERARD.*

EDMUND Oldcorn. (page. 415.) I will the rather suggest to you a proper Supplement to your very short Account of this holy Man, because it will give you an opportunity to speak of St. *Winefred* in a manner, that may help you to make some amends for your saying nothing of her in the Abridgment of the Church-History of *England* down to *Henry* the Eighth.

F. Oldcorn (otherwise often called *Hall*) had lived sixteen Years at *Henlip* a Seat of the *Abingdon* Family. There he was seized, and being carried to *London*, was tortured five Times, and once for five Hours together with great Barbarity. The same Courage, with which he bore the Torture, he shew'd at his Death. His Servant *Ralph Ashley* (not *Owen* as you call him) was executed just after him, and died with the like Piety and Cou-
rage

rage, imitating the Example of his holy Master, who after a Profession of his Faith, and of his Innocence from the Treason laid to his Charge, recommended himself to God, to the most *Blessed Virgin*, to *St. Hierom*, and *St. Winefred*, and was executed in the forty fifth Year of his Age, *April 7, 1606*. After which from the Place where his Heart and Bowels were burnt; there arose a lively flaming Fire for sixteen Days together, never extinguish'd either by the Consumption of the Matter near it, or by the heavy Rains that fell during that Time. Even Protestants own'd it to be supernatural, and Catholicks judg'd it to be a providential Mark of the Father's Merits during the sixteen Years of his Mission in those Parts.

To the great Labours of his Apostolical Functions all round *Worcester*, he added great Austerities of Disciplines, Hair-shirts, Watching and Fasting, which he continued some times for three Days together. These Austerities and Labours, besides his great Application to Study, impaired his Health so far, that a Vein breaking in his Breast, he had like to have died by the loss of Blood. Nor did he recover it so well, but that every Year, about the same time, he was seized with
such

Such a Weakness as to be scarce able to stand; and the Palate of his Mouth was so far canker'd that it was not naturally curable without such an Operation as he fear'd would so affect his Speech as to make him unfit to preach, in which God had given him a singular Talent and Efficacy.

He resolved therefore to have recourse to his Patroness St. *Winefred*, and to make a Pilgrimage to her Well. In his Journey thither, he lodged at a House where there was a Stone, that had been brought from St. *Winefred's* Well. After he had said Mass, he took the Stone, and kneeling down, he put it in his Mouth with great Reverence, begging the Saint's Intercession; and in half an Hour's time found himself perfectly cured of the cancerous Ulcer in his Mouth. He continued his Pilgrimage to give thanks to God, and found himself so recover'd of his Weakness, that he return'd home as strong as he had formerly been. Thus was God pleased to honour St. *Winefred*, and reward the Father's Devotion to that great Saint.

John Owen. You have but just mentioned this holy Man, and that too under a Mistake. Yet such was his Virtue, that one might have expected, from the proper nature

nature of your Work, a larger Account of him. Especially as it is very fitting, in a Church-History, to take Notice of edifying Examples not only in Priests, and other Persons of a liberal Education, but also of Persons, who, in a lower State of Life, were eminent for their Virtues. The Force of divine Grace shines particularly conspicuous in such Examples.

Great was this holy Man in this kind, tho' for the remarkable Smallness of his Stature, he was commonly called *little John*. He had served *F. Garnet* for eighteen Years or more, with admirable Assiduity. A great Number of Missioners owed their Preservation, and consequently a Share of their Apostolical Works, to the wonderful Ingenuity of *Br. Owen* in contriving, and making Hiding-places for them. He work'd at making such Places with great Labour, but with equal Joy, while he was thus contributing to the spiritual Help of Souls. And as he looked upon such Works as sacred to the Service of God, he never undertook any of them without first going to holy Communion, and in working at them he was continually raising his Mind to God.

I called him *Brother Owen*, because, as *Bartoli* observes, he was constantly look'd upon

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upon according to the best Accounts of those Times, as being a Lay-brother of the SOCIETY, many Years before his Death. And his Virtues shewed not only the religious Man, but the perfect one in his State. To long Prayers by Night and Day, and to his hard Labours, he added great and voluntary Austerities, a most punctual Obedience, and an heroical Patience. Great also were his other Virtues; and the Person, to whom he gave a full account of his Life from his Youth, testified that he ever preserved a most unblemish'd Purity; which was particularly owing to the Love of Solitude and Recollection, and a most exact Guard of his Senses.

The Ministry rejoiced very particularly at the News of his being seized, hoping to make him discover the Hiding-places he had contrived for Priests. To this effect, they tortured him six different Days, and on one of them for seven Hours together. At length, upon their increasing their Cruelty, he expired upon the Rack. To conceal the odious Barbarity, they publish'd a more barbarous Report, that he had murder'd himself. But several Persons well inform'd of the Truth, gave publick Testimony of his invincible Courage, and that

that he not only died on the Rack, but during the whole time, never used any other Words but of singular Piety, and most frequently these: *O Lord Jesus give me your Grace, and with my Torments increase my Patience.* Even the Keeper of the Prison, and those, who were employ'd in torturing him, own'd that he died on the Rack, and that never any one died with greater Generosity, or shew'd a more Christian Spirit in so great Torments. How well, Sir, did so great an Example deserve to be remember'd?

John Gerard. (page 419.) Nor is it less strange you have been so dry and short on the Life of this great and holy Man. *Bartholi* (and you can hardly find a better Judge of such Matters) speaks of him as one so excellent in Virtue and so admirable, especially in leading others also to Perfection, that he scarce had an Equal. The unfortunate *Watson* told Mr. *Atkinson* (from whom Mr. *Blackwell* had it in a Letter) that the Aspersions he had cast upon F. *Gerard*, he not only knew to be false, but that they were not at all likely of such a Man; and that he had cast them upon him in hatred, and as it were in Punishment of his being a *Jesuit*. On the other hand

L

there

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there is no need, I am sure, of any particular Love for the SOCIETY to engage any one, that writes a Church-History of *England*, to speak of *F. Gerard* at large, and with singular Commendation. Let these few Particulars serve you for a Specimen.

Upon refusing to go to the Protestant Church, he left *Oxford*, and three Years after obtain'd Leave to go to *France*. He fix'd at *Rheims*, not in the Seminary, but in private Lodgings. This was a Disadvantage to him in point of Studies, but he improved it to his Advancement in Spirit, by spending a great part of his time in reading the Works of *St. Bernard* and *St. Bonaventure*, those two great Masters of Perfection. While he was thus employ'd, it so pleas'd GOD, that he became acquainted with a pious young Man, who had been for some while a Novice in the SOCIETY, but was sent back to his native Air for the Recovery of his Health. From conversing with this young Man, *F. Gerard* conceived a great Desire of entering into the SOCIETY, and learnt the Method of mental Prayer, in which they both spent daily several Hours. After having continued thus for three Years at
Rheims,

Rheims, he went to *Paris*, there to meet *F. Parsons*, by whose means he hoped to obtain the Happiness of being admitted into the SOCIETY. But *F. Parsons* advised him to return first into *England* to settle his Concerns there, that they might be no Hinderance to him afterwards. Having accordingly settled them in about a Year's time, he went to *Rome*, where having studied Controversy and moral Divinity in the *English College*, he was ordain'd Priest, and on the *Assumption* of our Blessed Lady in 1588, was admitted into the SOCIETY.

Being sent into the Mission, it was with great Difficulty, and not without remarkable Instances of divine Protection, that he came to *London*; and afterwards through the whole Course of his Mission in several Parts of *England*, scarce any Man was ever more beloved and respected, or proved more efficacious in bringing great Numbers, not only to the true Faith, but to Perfection; and many of them of considerable Families. Even while in Prison, he gain'd several Souls to GOD; who, after his three Years Imprisonment, was pleased to exercise his Patience farther. I know not how you came to say, *he was tortured, as it is said*. It is very certain he was racked with

great Cruelty. The first time for five Hours, so barbarously, that he fainted away eight or nine times through the Violence of the Pain. They renew'd the Cruelty the next Day to such a Degree, that when they took him down, several present thought he was dead. And yet when he was something recover'd, they put him again on the Rack the same Day, till a farther Apprehension of his dying made the Governor order him to be taken down. After he had bore it all with most heroick Courage and Patience, of the six Months, he continued in Prison, he spent one in the spiritual Exercises of *St. Ignatius*, and the rest in frequent and long Prayers, both by Day and Night, in frequent and severe Disciplines, a continual Hair-shirt, and other voluntary Austerities. In a Word, the whole remaining Course of his Life gain'd him the Opinion of eminent Sanctity.



SECTION XXVII.

*Of Mr. BENNET, HUNT, and
BROWN.*

HITHERTO I have shew'd how faulty your Work is, partly in wrong Expressions, and partly in wrong Omissions in the Lives of the JESUITS you have mention'd. Besides a great many more Instances which might be given of such as are spoken of by you, I could add a great many of the SOCIETY, of whom you have said nothing at all, tho' they deserved it as well as most of the Persons you mention. But since I hasten to the End of my present Work, I shall content myself with giving you a few Instances in the three Persons named in the Title of this *Article*.

John Bennet. Since you speak of two others both named *John Bennet*, how came you to omit their Namesake, of whom I am going to speak? He was born in *Flintshire*. Tho' he was no great Scholar (which is mention'd upon Account of what follows) yet he was eminent for other Gifts he had from GOD, particularly of a most admira-

ble Meekness, Affability, Devotion, and angelical Modesty. These Qualities were the more conspicuous in him as being a very beautiful Man, of a Temper never discomposed by any Occurrences of Life, of a great and generous Courage, join'd with singular Sweetness and Humility. By these happy Dispositions he made a great number of Converts in *Worcestershire*, till he was imprison'd in *Flint Castle*. While there the Bishop of *St. Asaph* discoursed with him upon Religion, *Christ's* Promise of assisting his Disciples, on such Occasions, appear'd remarkably verified in *F. Bennet*, who confuted the Bishop with such a strength of Arguments and Answers, as was far above his natural Capacity and Learning.

When he was brought to his Tryal, and bid to hold up his Hand, he did it with undaunted Courage, saying with great Resolution, but, with equal Sweetness, here it *is in Testimony to Jews and Gentiles*. Being sent back to Prison, he was tortured for nine Hours together, which he bore without a Groan, or Complaint, or the least Discomposure in his Answers. Ten Days after, scarce yet able to stir, and in continual and great Pain by his former Torture, he was threatned again with the Rack.

When

When the Officer told him he had Orders from Court to do it, if he continued obstinate, and I, said the holy Man, have Orders from the Lord of the Court, and of the Universe, not to fear those, who can kill the Body only, and not the Soul, but to fear only him that can cast both Body and Soul into Hell. And the next Day he was racked more cruelly than before, bearing it with unshaken Courage; and being carried back to Prison, he was sent not long after to *London*, and from thence into Banishment.

When he came to *Rheims*, tho' so full of Merit, yet such was his Humility that he thought himself unworthy to hope, that the General of the SOCIETY would admit him, without the Intercession of others, and particularly of Dr. *Barret*, who was now President under Dr. *Allen*. He enter'd into the Noviceship at *Verdun*, the sixth of *September*, 1586. Being six and thirty Years old. He lived thirty nine Years after, and of these spent thirty six in the Mission again, labouring with all the Vigour of a young Man, till the seventy second Year of his Age, when he died on the *Nativity* of our Blessed Lady, in so great and general an Opinion of Sanctity, that

it may be well hoped you will give him a place in the Amendments and Supplements of your Work, which at present it wants extreamly.

Thomas Hunt. Here again, since you speak of three others of the Name of *Hunt*, it is strange you say nothing of this excellent Missioner. He was born in *Rutlandshire*. Twenty Years of his Life, in the SOCIETY, were spent in *Germany*, when being sent into the Mission here, he spread the same Odour of Sanctity as he had done abroad. He was a Man of ancient Simplicity, and ever retain'd the Candour of Infancy. From his tender Years he imbibed Sentiments of so great Piety and Goodness, that when a very young Boy, he spent a great part of the Night in Prayer for his Father whom he had seen in a Passion, and fearing he should die in Anger, he rose up, and going to his Father, begged he would be appeased, that thus, said the little Child, both you and I may sleep with a quiet Mind. As he grew up he increased in Virtue, still retaining, as I said, all the amiable Candour of a Child. When any one consulted him about worldly Affairs, he own'd his Ignorance in such Matters, adding, they were not suitable to his state
of

of Life. Great was his Industry in bringing in pious Discourses, particularly from the Saints Lives. One of his frequent Maxims was, that constant Order and a fixt Distribution of Time for all Actions of the Day, was an Imitation of a happy unchangeable Life in Heaven. Another was, that all Affections become sweet when consider'd as sanctified, and as it were tinged with the Blood of *Christ*. A Life regulated by such Maxims gain'd him a greater Authority than is to be had from the most eminent natural Talents. And it was in Effect, not Eloquence but Sanctity, that gave a wonderful Force to his Words, even in Cases where prudent and eloquent Advice is seldom heard. Thus, when he saw People in angry Quarrels, he would fall upon his Knees and beg them to be appeased, with such a candid Simplicity, and yet such an authoritative Goodness, as scarce any could resist. Sentiments of Humility and a most tender Devotion were particularly conspicuous in him to his last Moments, wherein his Behaviour highly confirm'd the Opinion of Sanctity he had universally gain'd by the whole Tenor of his Life. He had often foretold, that as he was born, so he should die on a *Sunday*. It

happen'd accordingly, when with admirable Sweetness he expired on *February 10, 1602.*

William Brown. He was Uncle, Brother, and Nephew to Persons of no less Quality than the Viscount *Mountagues*. But he was still more noble by his Virtues. He preserved his Baptismal Innocence free from any Mortal Sin. Being moved with a pious Design of going to our Blessed Lady's Chapel at *Loretto*, he called in his way at the Seminary of *St. Omer's*. The Fathers there perswaded him to stay a Day or two, that he might receive the Sacrament of Confirmation. Immediately after being confirm'd, he was inspired with a Resolution to make the spiritual Exercises of *St. Ignatius*. In them he took a Resolution of entering into a Religious State. But undetermin'd as to a particular Order, he return'd into *England*, and having settled his temporal Concerns came back to *St. Omer's*, and resolved to become a Lay-brother in the SOCIETY. In that humble State he daily advanced in Virtue, and seem'd to have entirely forgot the Nobility of his Birth, being always most tenderly addicted to embrace the meanest Employments of his present Calling. For many Years he was
constantly

constantly near two Hours every Day, in the meanest Work of the Kitchen. The inward Joy he found in performing the humblest Offices, appeared in his Looks, which shew'd he was sensible there is nothing more noble or more satisfactory, than such humble Works, undertaken and carefully perform'd for the Love of GOD. In the midst of such Labours he frequently found Opportunities of reading some few Lines, at least, in *Thomas a Kempis* (which he always carried about him) to meditate upon while he was at Work. His Education, and his Nature had framed him so little to laborious Works, that nothing but the Love of GOD could have carried him through such a Course of Life.

As the Spirit of GOD rests particularly upon the Humble, so it illustrated the Mind of Br. *Brown*, tho' otherwise he was rather illiterate, with most admirable Lights, and influenced him with the sublimest Motives in all his Actions. In so much, that when one of the Fathers was speaking to him of the Reward of his Labours in Heaven, he replied with a wonderfully fervent Candour, *Believe me, good Father, for twenty Years past I have not found myself moved with any thing but the Love of GOD. Great was his*

his Gift of Prayer, in which he always spent two Hours in the Morning, and two or three in the Afternoon, and upon his Knees, when not hinder'd by the corporal Labours of his Offices. As to other pious Practices, he was singularly devout to the most Blessed *Sacrament*, and to our Blessed *Eady*. But nothing was more admirable in him than the most constant Tenor of the laborious and pious Life he continued for three and twenty Years in the SOCIETY, and concluded with a most pious End, the fifty ninth Year of his Age, in 1633, *August, 20.*

Could any thing be more proper for a Church-History than such Examples? And yet many more such Instances of your strange Omissions I could produce, if they would not lead me into a much greater length, than I have proposed to myself in the present Work.



SECTION XXVIII.

*Remarks upon the RECORDS of your
FIFTH PART.*

YOUR Records alone here take up almost as much as all the Articles, and all the Lives of this whole Part. It has been already observed how easy a way this is to swell a Work into a vast Bulk. You may well imagine, from several Places of the foregoing Remarks, that I could add many more on several of the Pieces you have placed here: But a few Instances shall suffice, and those from that Article only, which you call *Records of the JESUITS.*

Letters of F. Parsons. You observed in his Life, that his Letters are written in a *Christian Style.* Those you have here, are a plain Proof of his Goodness, Wisdom, Frankness, and Friendship to the Clergy, and far from any appearance of a Man, that was plotting against their Liberty and Interest. So that, instead of supporting, they really confute what you have said of him. You will there find he was so careful to avoid giving Offence to some uneasy Men
of

of the Clergy, that he desires (*Letter 3.*)
 Mr. *Birket* will not name him, tho' the
 Subject he writes of, was by the Pope's
 Order. In the fourth Letter he says,
 " I have been *ever* a Favourer of this Mo-
 " tion for Bishops. " And *Letter 5.* " I
 " do protest unto you, that I do not only
 " protect and favour it, but also desire it.
 " And *Letter 8.* " In very deed no Man is
 " so simple, but seeth that the Accusation
 " falleth rather upon his Holiness, whom
 " they falsely suppose, and give out to be
 " ruled by me, than upon myself. "

With regard to *F. Fitzberbert*, he says.
 (*Letter 14.*) " He is a Man both Learned,
 " Pious, and Wise; and of very good
 " Credit and Experience in this Court.
 " And will deal confidently and friendly
 " with them [the Agents of the Clergy]
 " and for them, if they use the like Pro-
 " ceedings towards him. " And as to the
Doway College he says (*Letter 20.*)
 " What could be more acceptable to the
 " Fathers of our SOCIETY, than to have
 " it well govern'd by Secular Priests, as
 " always it hath been from the Beginning
 " thereof, and so is like to be still for any
 " thing we mean to attempt to the con-
 " trary, tho' the Government thereof hath
 " been.

“ been both often, and earnestly urged
 “ upon us, not only in these latter Days,
 “ but even in the Cardinal’s time, if we
 “ would have taken it; as Father General
 “ well knoweth.-----I grant he (*Dr. Wor-*
 “ *thington*) had a certain Desire to give up
 “ the Government to the SOCIETY. It
 “ was not, nor will not be accepted.-----
 “ My Inclination is, that it should be
 “ maintain’d as it was begun, under the
 “ Secular Priests.” These few things are
 set down here for your Consideration now,
 since you do not seem (as I have been
 forced to tell you on other Occasions) to
 have consider’d them before, in your Ac-
 counts of *F. Parsons*. And for your farther
 Amendment, be pleased, now at least, to
 consider the following Particulars from the
 Letter of *F. Fitzherbert*.

Letter 9th. “ Some do much dislike
 “ your (it is to *Mr. Birket* he writes)
 “ Correspondence with me, no less, or
 “ rather more than with *F. Parsons*. Truly
 “ you shall do me a singular Pleasure to
 “ ease me of my Burden therein.” And
 (*Letter 14.*) “ Whereas you signify in
 “ your Postscript, that your Brethren there
 “ hold me to be a JESUIT, or disposed
 “ thereto-----I assure you, I am heartily
 “ glad,

“ glad, that you hold me for so honest a
 “ Man; and do not see any Reason why I
 “ should seek to purge myself of a matter
 “ of that Quality.-----But howsoever it
 “ be, I shall be very well content, that
 “ Mr. Doctor (*Smith*) here, or any of our
 “ Brethren with you, shall take that Ex-
 “ ception against me.”

Without any farther Remarks on his
 Letters as you have given them (that is by
 Pieces) it is plain he was a Man of great
 Frankness, and deals far more resolutely
 and openly with Mr. *Birket*, and his Agents
 sent to *Rome*, than Men do, who have any
 unfair Design, that wants to be masked.
 Nor does Mr. *Birket* in his Letters give
 any Hint, and much less any Proof, that
 there was (as you pretend he does) any
 Unfairness in the Correspondence between
 F. *Parsons* and F. *Fitzherbert* to the Preju-
 dice of the Clergy.

After these Letters, you place such a
 Piece as was scarce ever drawn up in the
 World before, to be presented to the Pope.
 You give it the Title of *The Grievances of*
the English Secular Clergy Missioners, exhibi-
ted in a Memorial to Paul the Fifth by
Dr. W. Harrison, Archpriest, and his As-
stants, Decemb. 20, 1619. Upon this
 pretended

pretended Memorial, be pleased, Sir, to observe *First*, That you do not mention where you had it. No, not so much as a *Copy* of it at *Doway* is quoted in your Margin. *Secondly*, It is in a more modern *Stile* than for those Days, and there is particular reason to desire you will observe the *Economy* of the *Stile*. *Thirdly*, It is contrary to the Sentiments of Dr. *Harrison*. In his Life you own him to have been *on so good Terms with the JESUITS*, that he apprehended no Opposition from that Quarter. If so, it must needs be said, that by this pretended Memorial he *threw off the Mask* most egregiously. For in it the JESUITS are treated most injuriously. *Fourthly*, He is here made to speak of them in a way that is flatly contradictory to the Character given of them by Dr. *Clement*. *Fifthly*, It is little better, from the Beginning to the End of it, than a down-right Reproach to precedent Popes for putting and keeping the JESUITS in the Government of the *Roman* and other Colleges of the Clergy; and of the Pope, to whom it is pretended to be address'd, for continuing them in that Government, of which this Memorial makes so loud and frightful Complaints. In a Word: It is so strange a Piece, that the most

most favourable thing to Dr. Harrison, and his Assistants, is, to conclude it is not genuine. This I will absolutely conclude of it, till you bring undoubted Proofs that it was really theirs. And if such can be brought, I promise to give you such Remarks upon it, as will make you yourself, and any, who have a Concern for their Credit, wish it had not been theirs.

At present I will only take notice, that after the most unjust and grievous Complaints against the Practices of the JESUITS in the Government of Clergy-Seminaries, it adds: *This kind of Practices being detected by St. Charles Borromeus (of pious Memory) among the JESUITS, to whose Care he had committed the Seminary in Milan, he removed them.* Here, Sir, to let you see how little reason these pretended Memorialists had to speak in such a manner, give me leave to refer you to the spiritual Works (they can scarce fail to do you a great deal of good) of that most holy Man, F. Lancicius. He will tell you (*Tom. 1. page 803.*) that the first remarkable Steps of St. Charles to his eminent Sanctity, were from the spiritual Exercises of St. Ignatius, under the Direction of the Fathers

Fathers of the SOCIETY. Under their Direction he continued to make them twice every Year. And tho' at present, I have not at hand the History of the SOCIETY by *Sacchinus*, yet I very well remember he relates, that the JESUITS were under some Displeasure of the Pope, for a while, upon account of F. *John Baptist Ribera*, and others of the SOCIETY having carried his Nephew St. Charles to such degrees of Perfection as seem'd at first to be excessive. And the Saint himself being convinced of the Good done by the JESUITS, besides other Marks of his affectionate Esteem, gave them a Noviceship, and three Colleges.

Lancicius moreover relates (page 83.) From the Life of St. Charles written by *Giussano*, that this Saint, in all Ministries of his Church " made use of the Help of the " Fathers of the SOCIETY of JESUS, " who being full of Charity and of the " Spirit of God, and adorn'd with great " Learning and Prudence, were efficacious. " ----- He *always* made use of the " Help of the Fathers of the SOCIETY " for the Direction of himself and of his " Family, both at Home, and in Journeys. " ----- In the last Hours also of his Life, " he

“ he asked in every thing the Counsel
 “ of F. *Adorni* ----- to whom he ap-
 “ pear’d a little after his Death.”

And in the second Tome of *Lancicius*, besides a matter of *forty* other Instances (*page 620. & seq;*) of the Love and Esteem St. *Charles* had for the SOCIETY of *JESUS*, you will find (*page 565.*) with regard to the Point of his Seminary, these Particulars. That F. *Lancicius* himself heard it from, and had it testified under the hand of F. *Crucius*, the first Rector of St. *Charles*’s Seminary, that the SOCIETY undertook that Charge *with this express Condition*, of being freed from it, when they had educated some Persons fit for the Place; and that, far from being turn’d out of the Seminary by St. *Charles*, F. *Crucius* himself desired of his own accord, and obtain’d of the Saint, to have himself and the SOCIETY, freed from the Care of that Seminary, tho’ the holy Cardinal was desirous, and begged that the SOCIETY would continue in the Government of it.



SECTION XXIX.

*The Conclusion of these Remarks, first
to the COMPILER, and then to the
FAVOURERS of his Work.*

FROM reading the foregoing Remarks with a moderate Attention, it may well be expected, that both the Compiler and his Favourers will not be a little astonish'd, to see such great and numerous Faults in his Work of thirty Years Labour. And this by a Specimen only, and only of a Part of his Work. For, *nondum finitus Orestes*. Methinks therefore one may well say to the Compiler and his Favourers, what St. Austin did to the Pelagians on a different Occasion: *Quando paululum, sine certandi studio, secum ipsi cogitaverint quam sit absurdum, nec disputatione dignum quod dicunt, continuo sententiam commutabunt. Quod si noluerint, non usque adeo de sensibus humanis desperandum est, ut metuamus ne hoc cuiquam persuadeant. Ipsi quippe ut hoc dicerent, alicujus alterius sententiæ præjudicio, nisi fallor, impulsæ sunt.* De peccat. merit. & remis: cap. 16. Thus, when the Compiler and his Favourers shall have

have consider'd a little with themselves, how ill, and how unworthily he has managed his Work, they will presently change their Opinion. But if they will not, there is no Reason to despair so much of the Senses of Mankind, as to fear lest they should persuade any one into their Opinion. I will therefore conclude these Remarks with suggesting some proper Advice to both. And first to the Compiler.

It is visible you have been industrious to set off your Work with a great Number of very considerable Men of the Clergy. Nothing could be more just. So deserving a Body justly claims extraordinary Commendations. But they ought to have been given without Injustice to others. It is no less visible you have been careful in observing who among the Clergy, or other Bodies, have had a Part of their Education at *Doway*. This again was highly just. And I can assure you I always have, by the Grace of God, and ever shall, I confide, by the same, rejoice at every thing that makes to the Honour of that Seminary of Learning, Piety and Martyrdom. But then also Equity required, especially in a general History, that due Notice should have been taken of others, who shared in the Education of such deserving Men. Yes,

Yes, Sir, in this respect, Equity required you should have observed how many of the Persons you speak of, had a Part of their Education under the SOCIETY. Of these you ought to have given a general View at least, by observing *First*, That Cardinal *Allen* (See §. 9.) *always endeavour'd, as much as possible*, that those under his Care, should chiefly be educated under the SOCIETY, *and themselves*, says he (give me leave to repeat the Words) *by I know not what Inclination, but a divine one, as I take it, have most willingly every where frequented your Schools* (he speaks to the General) *and imitated your Manners.* *Secondly*, That the Seminarists of *Doway*, for many Years frequented the JESUITS Schools, and were under their Direction in Spirituals, while their Confessarius was one of that Order. *Thirdly*, That many, from time to time, both before and after that Period, were under the JESUITS in the Colleges of *Rome, Valladolid, Sevil, St. Omer's.*

Upon these and the like Considerations it appears, that whatever Notion some may run away with, from several places of your Work, yet those who attentively consider the Matter, cannot but see how GOD has been pleased to bless the SOCIETY with
wonderful

wonderful Success in the Education, not only of the Members of the SOCIETY itself, but also of great Numbers of the Clergy and other Orders, even if those only be consider'd of whom you have spoken. On the other hand, it will also be found, that a great many JESUITS owe Part of their Education to the Clergy. And hence every good Man will infer, how great an Union there ought to be between those two Bodies, since God has been pleased to have their mutual Obligations be so closely interwoven; and that all who have the true Spirit of the Clergy, or of the SOCIETY, or are true Friends to either of those two Bodies, must carefully avoid any thing that may prejudice their mutual Concord and Love, and consequently all invidious vying of Merits between them.

This I am so fully convinced of, that if I was conscious to myself of having said any thing in these Remarks, that entrenches upon that Charity and Regard, which the Clergy so justly deserves, I do assure you I would much more readily cast my Papers into the Fire, than ever consent to their appearing in Publick, or even in Private. These were my real Sentiments in writing them.

them. They are so in concluding them. And I have aim'd at nothing but a just Defence.

And you, Sir, ought seriously to consider whence it has happen'd that you have fallen into such Expressions and such Omissions, with regard to the JESUITS, as have been observed in this Specimen. If it was by mere Inconsiderateness, you may well be astonish'd, that so great an Inconsiderateness should have continued upon you for so many Years. And then it will however be your Duty to own you are sorry to find, now at least, upon a Review of your Work, that it is unhappily such as may, with some Readers, prove very prejudicial. You will consequently be obliged to correct your Faults, or, at least to own in general, that no one ought to mind you in any thing prejudicial to the SOCIETY, any farther than they find reason from better Authors, since you have written so thoughtlessly in many such things, as to deserve no Credit in them. But if it is by Partiality and Prejudice, rather than by mere want of Consideration, that you have been so faulty, you will be far more obliged to make Atonement in such a manner as may prevent future

M

Readers

Readers from being wrongly influenced by your Work, as it now stands, or repair the Harm it may have done to those, who have been mis-guided by it. Talk as much as you please of *loose Casuists*, none, I am sure, can excuse you from this Obligation.

Now, Sir, with regard to the *Favourers* of your Work, I will introduce the proper Advice to them, with a Quotation from *St. Austin*, as I have in the Advice to you. Speaking of *Donatists*, who were brought into the Church, he says, many of them gave Thanks to GOD, that had taught them by what they found upon Experience, how vain and empty Aspersions had been cast upon his Church by lying Fame. *Gratias Deo, qui expertos docuit quam vana & inania de Ecclesia sua, mendax fama jactaverit.* Applying these Words to the present Case, it may well be hoped, that several upon finding by these Remarks, how vain and empty Aspersions have been cast upon the *J E S U I T S*, will thank GOD for thus recovering them. Others who have carelessly swallow'd any new, or confirm'd themselves, by your Work, in their former Prejudices, ought to consider how criminal it is to be easily led into a
Belief

Belief of what is prejudicial to the Credit of a single Person, and much more to that of many, or a whole Body of Religious Men.

It will not excuse them to say they have taken their Notions from such Writers as you. It is a Duty of Charity, and of Justice too, in such Cases, not to assent till they have consider'd what may be said in Defence of the Party concern'd. If they have permitted themselves to be almost solely acquainted with Persons or Writings, that speak ill of the JESUITS, if they find a malign sort of Joy when they meet with any thing against them, if they have been apt, either not to enquire, or to mind but little, or a sort of Unwillingness to ponder what has or may be said in their Defence, it is plain they cannot be excused.

It is no less certain, that those, who have encouraged or promoted your Work, will, upon better Information of the Prejudice it may do, be obliged to make amends for their having been instrumental in spreading so pernicious Writings. For, tho' at first, upon Promise and Hopes that you would manage Matters well, they might lawfully recommend your Work, and promote the Publication of it, yet upon finding

244 *A Specimen of Amendments, &c.*

finding how ill you have answer'd such Promises, or Hopes, they ought, at least, to signify their Concern for having by their Authority, Commendation, or other Means, contributed to it; and put a stop, as far as they well can, to the Mischief it may do by their want of duly declaring themselves against it.

For my own part, if I have done any Injury to you, Sir, or to others, if I have misrepresented, or misunderstood any Words or Facts, I sincerely declare, as I did in the Preface, it has been unknowingly; and that, upon Notice of it, I will make all the Satisfaction for it, that can be required. But at the same time, if you or any others, will be cavilling at these Papers, if in Conversation, Writing, or Printing, they run into mere general Outcries, or indeterminate Complaints, or into Sneers or Satyr, I shall not be idle enough to mind them. And as I heartily wish you had not given me any occasion for these Remarks upon your Work, so I still remain your real well-wisher

10 EE 60

August 19,
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CLEROPHILUS ALETHES.



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